MEMOIRS
OR
Spiritual Exercises
OF
Miſtreſs *ROSS.*

Written with her own Hand.

l. lxvi. 16. *Come and hear all ye that fear od, and I will tell you what he hath done or my Soul.*

. xxxiv. 8. *O taſte and ſee that the Lord is ood,* &c. Verſe 9. *O fear the Lord, ye is Saints: For there is no Want to them that ar him.*

EDINBURGH,
nted for and ſold by *David Duncan* in the *Veſt-bow*, and by *Archibald Webſter* in *Kir-aldie*, and by Bookſellers in Town and Coun-ry. MDCCXXXV.

A LETTER from the Reverend Mr. *James Hog* late Miniſter of the Goſpel at *Carnock*, to the Publiſher, bearing the Author's Character.

DEAR SIR,

AS to what you wrote me concerning the Manuſcript written originally by Mrs. Roſs: *The Matter is excellent, and well deſerves a publick View; however that, in this degenerate Age, Matters of this Sort are known by very few, decried and deſpiſed by many who claim to be accounted the Wiſe and Learned of the Age. But herein there is nothing ſtrange and unprecedented,* 1 Cor. 2. 14. Rom. 8. 6, 7. Acts 2. 13. *The eminent Mr.* Thomas Hog, *Miniſter of the Goſpel at* Kiltearn *in* Roſs, *eſteemed her much, and for many Years had intimate Chriſtian Fellowſhip with her till very near his Demiſe, and ſtill gave her a great Character. During her Chriſtian Work and Warfare ſhe had the Trial of great and ſore Afflictions, beſides here Share of them under the Prelatick Perſecutions; yet in all theſe her Behaviour was compoſed, quiet, yea, and cheerful, notably fitted to adorn the Doctrine of the Lord and Saviour,* Tit. 2. 10. *She kept, through Grace, a ſteady Courſe, without turning aſide to any crooked Way, notwithſtanding the ſtrongeſt Solicitations, and the Troubles which attend Faithfulneſs to Lord, and in his Cauſe, in theſe perſecuting Times,* Pſal. 125. 5. *Throughout her whole Courſe, ſhe was guided to keep becoming Meaſures, as to Church-communion, according to*

our received Principles, without declining to Extremes on either Hand: And ſtill ſhe was moſt willing to ſubmit every Concern of Life to a ſcriptural Scrutiny, with moſt exemplary Chriſtian Meekneſs, Jam. 3. 13. 1 Pet. 3. 15. *I account it my great Advantage (had I duly improven it) that I was acquainted and had frequent Converſe with her, ere I went abroad, and after my Return; having found her moſt judicious, clearly and diſtinctly enlightned, of much digeſted Experience, admirably acquainted with Acceſs to the Lord in Prayer, and notable Returns thereof, of free Mercy through C[illegible] reſpected and honoured her, as well fitted to teach ſuch a Weakling as I am; only I regret my ſmall Proficiency. In fine, to add no more, ſhe was a Perſon of a moſt equal Spirit. I had frequent and intimate Converſe with her for ſundry Years, and amidſt many Varieties in the Situation of Matters with her, and cannot ſee that I could obſerve Unequalneſs in her Temper, as being, to Exceſs, either lifted up or caſt down: She was enabled, to a great Degree, to copy after the Apoſtolical Pattern,* Phil. 4. 11, 12, 13.——*She* knew how to be abaſed, and how to abound, *&c. The Sea was rough on her, in her laſt Sickneſs, which was painful, and laſted long; yet, throughout the Whole, the Image of Chriſt ſhone notably forth in her Deportment, as to Submiſſion, Acquieſcence, Meekneſs,* Matt. 11. 28, 29, 30. *and ſtill the more brightly, the nearer that her Demiſe approached,* Pſal. 37. 37. *This, with wonted Salutations, is all from,*

D. S. Yours as before,

Carnock, April 20. JA. HOG

1733.

Some

Some NOTES of the LORD's Dealings with *Katharine Colace* Relict of Mr. *Roſs*; *Firſt*, More generally; *Secondly*, More particularly.

BEING often challenged for not ſetting down the remarkable Paſſages of my Life, and of the Divine Goodneſs manifeſted to me, to ſhow (when I am gone from this Life) what a good God I had to do with, to theſe who have ſeen and heard of my Afflictions, which all alongſt my Life have been rather Preparations for Mercy, than any other Thing; emptying and fitting me for Mercy. And I muſt give this true Teſtimony of him, *viz. Goodneſs and Mercy hath followed me all the Days of my Life*; which I deſire to make appear by what follows,

1ſt, Though

1*ſt*, Though my Troubles were many, great, and of long Continuance; yet, in the moſt of them, I was taught how to prevent them: But, either through the Deceitfulneſs of my Heart, ſhunning to know what I was not willing to obſerve; or through Inadvertency, Tentations blinding; I did not ſo ſeriouſly notice as was requiſite.

2*dly*, In the moſt of all my Afflictions, I was clearly convinced of the Cauſe, and ſo was ſilenced, ſeeing my Deſtruction to be of myſelf.

3*dly*, Notwithſtanding of this, I was uſually prepared for every particular Affliction by preceeding ſuitable Conſolations.

4*thly*, Clear Teaching accompanied them, which took much of the Weight off me.

5*thly*, The Lord was with me in the Fire and Water, according to his faithful Word, often by ſenſible Preſence, and ever by his ſecret Strength.

6*thly*, The Sweetneſs of my Deliverance made me forget the Bitterneſs under them, except I marred it myſelf through Miſtake, which I ſometimes did.

7*thly*, Every Trouble had its particular Work to accompliſh; which being done, it left me better than it found me.

8*thly*, I was never left to one Thing only Evil, all being ſweetly mix'd with Mercy.

9*thly*, They never brake my Bones; and now I have no ſenſible Trouble in Body or Mind, but ſome Frailty, which the Lord lets me ſee he can eaſily cure, by doing it ſometimes.

10*thly*, I never heard of any that ſtumbled at me, or at the Way of God, by Reaſon of my Afflictions; but rather the Lord's helping me, helped

ped others to bear theirs patiently, counting them light in reſpect of mine, as ſeverals told me.

11*thly*, I am at this Day convinced that I could have wanted nothing of what I met with, and that *he afflicts not willingly*, I being firſt tried with Fairneſs; and when that would not do, and not till then, I was chaſtiſed, and thereby preſerved from loſing that Tenderneſs that is preferable to all Time's Comforts. Thus, *He hedged in my Way with Thorns, that I could not find my Paths; he chaſtens us for our Profit, that we may be Partakers of his Holineſs.* They are but Phyſick to purge away Sin; hereby 'tis imbitter'd, that we may ſeek Comfort in himſelf, where alone our All is.

12*thly*, I was never tempted above Meaſure; hitherto I have been helped: When I was ready to let *my Foot ſlip, his Mercy upheld me*, and ſeaſonably prevented me; and, tho' frequently brought to horrible Pits, and miery Clay, yet the Upſhot was always further Stability, and new Songs of Praiſe. By theſe he not only taught me *Experience, Patience*, and *Hope*; but alſo *to glory in Tribulation*, becauſe of theſe bleſſed Fruits that he hath wrought in me by them. I have experienced all to be true that is ſpoken in Commendation of the Croſs.

Now, as to the particular Paſſages of my Life; The Lord tryſted me with ſuitable Education relating to Things ſpiritual and temporal, and Preſervations from manifold Hazards: But what I eſpecially remark is, His great and wonderful Work in dealing effectually with my Soul about the

the fourteenth Year of my Age; and this is the more remarkable, becauſe being religiouſly educate, and kept from Outbreakings, winning to a Form of Godlineſs, and lookt upon as religious by others; yet I got not Leave to reſt there, but by a Word of a Sermon was made ſuſpicious of my State, and then to conclude what I formerly ſuſpected, and ſo came to be exerciſed with the Neceſſity of a Change; which I ſought after, and was much encouraged therein by the Lord, who made my Work, tho' ſharp, yet very pleaſant, that I lothed all Divertiſements, and was kept buſy in what was ſuiting the Main of my Exerciſe, Aim, and Temper; and became ſucceſsful, ſo that for ſome conſiderable Time together I was ſo filled *with Joy unſpeakable*, that the Ordinances became like a little Heaven to me; and I lothed all the Vanities of this Life, as Hell. Such an Impreſſion was made on my Soul, at the Time, of the Sweetneſs and Glory of God in Ordinances, and of the Emptineſs of all other Delights, that it never altogether wore out unto this Day; but being ignorant of the Life of Faith, and thro' Shame not being able to communicate my Caſe to others, when the Senſe of the Glory of God in the Face of Jeſus Chriſt was withdrawn, I turned leſs diligent in ſecret Prayer, which was an Inlet to Backſliding, for which I got a ſore Awakning, which had almoſt broken me; and was healed again in the publick Hearing: My Caſe being directly ſpoken to, and I invited to come to Chriſt, I was perfectly cured of that Diſtemper; but not by coming to Chriſt, but by reſting on the Suitableneſs of the Purpoſe to my preſent Caſe, which was a notable Deceit:

By

By which this Wakning proved no great Stop to my former Backſliding; for within a little I turned as remiſs in Prayer as formerly. All this Time I much queſtion if I had cloſed with Chriſt, but I rather think all theſe Diſcoveries were but to lead me to him, and for convincing me that fair Means would not do the Turn, that I might the more eaſily ſubmit to the ſharp Work that I was to meet with afterward; and great Pains was always taken upon me, to convince me that the Way of the Lord was equal, which now I find. When I had turned remiſs in Prayer, I turned untender as to many Practices that the Lord was training me up with; or, if I went about one Part of a Duty, I omitted another, and the moſt troubleſom and weightieſt Part: Some Practices not much noticed, the Omiſſion whereof coſt me dear; as for Inſtance, the not enquiring the Mind of God in one Particular, his guiding, and waiting for his Counſel in that Way. Now, as to the firſt Part, even at that Time I made ſome Mint, *viz.* in ſeeking Counſel; but was not ſo obſervant as to the ſecond Part, in waiting for his Counſel, the Omiſſion whereof, in a weighty Caſe, bred me twenty four Years grievous Afflictions; and the Root of it was my woful natural Diſpoſition, unwilling to diſpleaſe others; for I did not pleaſe myſelf in that Particular. And this I note by the Way, That that which is much noticed by Men, a pleaſant Diſpoſition, as they call it, hath been that for which, I have been moſt ſeverely puniſhed, if I may call any of his Ways Severity to me. I was often warned in that Time, that I ſhould be taken to a Wilderneſs; which was

accomplished in my going North from *Edinburgh* to *Ross*, where I met with much Encouragement from the Lord, especially at my first Entry, tho' still warned of Affliction: But, before I met with my greatest outward Trials, the Lord perswaded me, on good Grounds, of my eternal Well-being; for in that Place he began to deal with me so as I had not found formerly; and, meeting with the *Sound Believer*, I was carried thro' all these Steps he mentions all along as I read it. And after that my Soul was drawn to the Lord Jesus, and I had entred into an everlasting Covenant with him, I had an Heaven in my Soul for three Days uninterrupted; at which Time I had a clear Discovery of all the Privileges that I enjoyed since, and as much as I was able to bear of what I should enjoy hereafter; and such an attractive, uniting, and changing Sight of the Glory of God in the Face of Jesus Christ, as satisfied me; so that I was able clearly to discern an universal Change wrought in my Soul: And Sin got such a Stroke, that I was scarce able at that Time to discern any Life in it; Grace was so vigorous in my Soul, that I thought it was a Resemblance of what I should enjoy hereafter. But at the End of the three Days all sensible Enjoyment was taken from me, with that Word, *Ye must live on the Strength of that Meat forty Days*. And indeed I had a long troublesom Journey to go. This was grievous to me, but I had large Provision for Preparation; and, thinking it would not continue long with me thus, I resolved to bear it, tho' very heavy. And this was not all, but for the Space of two Years thereafter I was tempted of Satan to give over Prayer:

Yet

Yet this being the Way wherein he got Advantage formerly, after I had loſt Senſe, my Conflict about it was very great; for there was never a Time in all the two Years, but in every Prayer I either ſwerſt, or was near it, before Prayer ended. Yet the Lord manifeſted Strength in my Weakneſs, ſo that I yielded not to the Tentation as before; for which I was ſore ſmitten, and at length got a ſeaſonable Victory: For, being under a violent Fit of Sickneſs, ſo that I could not move out of a Bed; and ſetting myſelf to Prayer, *Satan* in his uſual Way oppoſing, to the breaking of my Body; the Lord ſenſibly rebuked him, and I got the Victory, and preſent Health, to the Admiration of Onlookers. I was never more troubled after that Manner, but ſtill have found *Satan* a great Enemy to Prayer.

The Lord was very gracious to me during my Abode in that Place, and made up the Want of publick Ordinances and Fellowſhip; for there was nothing but a vaſt howling Wilderneſs, neither Miniſters nor People knowing any Thing of God when I came there: But ſhortly after the Lord ſent the Goſpel to that Place, and poliſhed a Shaft for himſelf, to be *the Voice of one crying in the Wilderneſs*, &c. and then the *Wilderneſs bloſſomed like the Roſe*, even as I was made to hope when I came firſt there: For, being ſomeway taken up with the ſad Condition of the Place, and my own Loſs, I got many a comfortable Promiſe to that Purpoſe, whoſe Accompliſhment I ſaw. The Lord made me alſo to diſpenſe with the Want of Kindneſs from Relations, with which I had been well uſed ſo that I did not ſo much as deſire to ſee them

I was wonderfully helped to Patience under Afflictions, tho' what I met with in that Country was not light in itself, and was aggravated by many Circumstances, especially from these who should have been most comfortable. I was also helped to as much Tenderness in that Place as ever I wan to since, tho' I never had so little external Help. I was not altogether left to Barrenness in Converse, as I had Occasion, with Persons wanting Grace: As for others, I was a considerable Time there before I saw any; but afterwards the Lord both gave some spiritual Acquaintances, and helped me to improve them to Advantage.

There were four lying Rods that acompanied me for at least the Space of Twenty Years together, which began with me in that Place, by which I received much Benefit, *viz.* Sickness of Body, Death of Children, outward Difficulties, and many Crosses from my neareſt Relations, besides what were transient; but they were blessed to me for making me a *Stranger on the Earth.*

I met with so many spiritual Mercies in that Wilderness, that I desired before I went from thence to get an Opportunity to declare to others what the Lord had done to my Soul; and, as to the Substance of the Petition, I was heard: For, after I had lived almost four Years in *Tayn* like a Hermite, not being one Night all that Time out of the House I had lived in, I came over to *Murray* for a Visit, and fell sick: Then Lord brought to my Remembrance his Kindness to me in the Wilderness; and I not being able to contain myself, spoke of it to all that came to see me. So this was reserved for making my Acquaintance in *Murray*, where I was to live

for

for Twenty Years thereafter, where I was kindly entertained by the Lord, and all that knew him.

I got a Call to ſtay in the Pariſh of *Oldearn*, which was the Place I came to for a Viſit; and my Family being in *Roſs*, where I met with much Kindneſs from the Lord, and having ſome Acquaintances that were very dear to me, eſpecially Mr. *Thomas Hog*, with whom I deſired to conſult about the Change of the Place, I was unwilling to cloſe with it, till firſt I went to *Roſs*: But that behoved not to be, it being the Lord's Mind that I ſhould come to that Place; and, had I gone to *Roſs* before I had cloſed with their Call, I would not have been ſuffered to come from thence, as I afterwards found by their Diſſatisfaction with my coming to that Place. The Lord's Hand remained on my Body till I cloſed with my Call to *Murray*, and then I got Health. Ever ſince that Time it hath been the Lord's Way with me, when to remove from one Place to another, he ſtill laid his Hand upon my Body, threatning Death; and when I ſearched and found I was called out of a Place, and cloſed with it, then I got Health, importing my Unwillingneſs to change Places; but the Lord ſaw it meet that it ſhould be ſo.

I met with much Mercy in that Place, ſo that for Nine Months together I had conſtant Communion with Chriſt, wherein all my ſpiritual Senſes were ſatisfied. I ſaw, I felt, I heard his Voice, I ſavoured his Name as *Ointment poured forth, I taſted that he was gracious.* During that Time for the moſt Part I was ſick, but uncon-

concerned with that; my Heart being wholly and conſtantly taken up with Chriſt, I ſaw no Beauty in any Thing but in him. I met with an extraordinary Confirmation of his Love, that I incline not to mention, the Senſe whereof had almoſt broken my Body; but by Providence there was a wiſe Friend beſide, that diverted me, and ſo recovered me.

But, after this, I was ſore tried with ſubtile Tentations to Sin; but the Lord graciouſly preſerved me. I alſo met with ſome Trials of Affliction: One was (beſides the Death of two fine Children in that Place, and two before in *Roſs*, ſome of which were of more than ordinary Expectation) I had a young One overlaid by his Nurſe, whereof I had Warning before, which yet I took not, laying more Streſs on the Judgment of others than my own, who thought theſe Things to flow from my Affection; and tho' they often recurred, to the breaking of my Peace and Health. I could not reſt in the Night for near a Month together; but ſtill judging, with others, that it proceeded from my Affection, I fought againſt it, till what I greatly feared came upon me; and then a Hell aroſe in my Conſcience for Blood-guiltineſs, and Sin againſt Light; I roared through the Diſquietneſs of my Heart: And *Satan* was alſo let looſe upon me, ſtill ſounding that in mine ears, *Purſue and overtake, there is none to deliver.* Only that Word kept me up inſenſibly, *Chriſt's Soul was troubled.* Thus I continued in Extremity for eight Days, much without Sleep, crying out againſt myſelf. Then I began to enquire what I ſhould do, and I remembred that Chriſt prayed

in

in his Soul-trouble: But I ſaid I could not pray. At length I reſolved to make Uſe of Words, and ſo I laid out my Caſe to the Lord, and called for a Bible, and began to look upon *Job*'s Sufferings, and was directed to a ſuitable Place, *Job* 33. 27, 28, 29. What I noticed moſt was, *If any ſay they have ſinned, and perverted that which was right, and it profited him not*; then the Promiſe was to ſuch. So I could ſay, that I had ſinned, and it was far from profiting me, for it ſore hurt me: Now, the Promiſe was, *He will deliver him from going down to the Pit, and his Life ſhould ſee the Light.* This was very ſuitable to me; but *Satan* ſought by all Means to make it ineffectual, and did ſo far prevail through my great Weakneſs, that I thought, except I got a Parallel of that Promiſe, I could take no Comfort from it. And ſo the Lord in Mercy directed to *Jer.* 3. 13. *Only acknowledge thine Iniquity*, &c. This proved only a little Divertiſement from the Extremity; for my Trouble remained till I was almoſt gone: And then the Lord ſent an *Interpreter, One of a Thouſand*, out of another Country, whom I longed to ſee (*viz.* Mr. *Thomas Hog*) and as the Sight of that faithful Friend did a little divert me, ſo he was directed to put me upon a right Way of Recovery, which was, by "quieting my Mind under preſent Trouble "both outward and inward, and taking with all "that *Satan* could charge me with; and then "making Application to the Blood of Jeſus, that "waſheth from all Sins." And that Friend taking me to his Houſe, where I ſtayed for the Space of a Month, the Lord made out the former Promiſes, and throughly reſtored my Soul before I re-

returned. And all this I had for rejecting Warning, and to ſcar from the meddling with the like in Time coming; he having a mind to lead me through a Path-way that my Inclinations were very averſe from.

After this I met with a ſore Blow from a Chriſtian Acquaintance and Neighbour, who through Emulation (I being noticed (tho' moſt undeſervedly) by ſome fearing God, more than that Perſon was) proved ſuch an Affliction to me, that I was either neceſſitate to leave the Place, or ſuffer the Way of God to be reproached: This was an old Profeſſor. So, after I had ſtayed four Years in that Place, I went to *Forreſs*, where I ſtayed eight Years; And I ſhall but remark a few of many remarkable Providences I met with there.

Being removed from my Acquaintances, and having more Occaſion of Privacy than formerly, I began to ſearch my Ways, tho' I did not think I was backſlidden; and meeting with that Word, *Turn at my Reproof, and I will pour out my Spirit upon you*, &c. I took the Alarm, and ſearched, and found I had ſecretly backſlidden. I found out that the Beginning of that Backſliding was after the Withdrawing of theſe rich Manifeſtations I met with in *Oldearn*: *Next*, I found out the Occaſion of it to be the converſing with one highly reputed for Piety, who took a Liberty in his Converſation which I could never go in with; but, having ſuch an Eſteem of the Perſon, his Practice had ſome ſecret Influence upon me, that put me out of that Degree of Tenderneſs the Lord had brought me to. That which blinded me, that I ſaw not this before, was, (1.) I thought I was Neigh-

Neighbour-like with these who were highly esteemed amongst us; and so I might soon be, for they were grosly departing from God, which afterwards appeared. (2.) I was kept somewhat lively as to Love toward the People of God, Zeal for the Cause of God, Freedom in Prayer: And this *Satan* suffered me to go on in, and likewise kept them in my Eye, that so I might not suspect myself, and that he might by Insecurity undermine me, and draw my Heart from God, I not being in an universally good Frame. But the Lord, who never left me long in the Dark, was pleased to discover clearly how it was with me, and by Degrees restored my Soul again to some more Light, Strength and Diligence than formerly, and encouraged me. Tho' I met with many sharp Trials in that Place, yet I was put to frequent Examinations of my Heart and Way: At length I came to this, That there was no Evil in my Way, that the Lord had not both discovered to me, and helped me against it, except in the Matter of hearing the Curates, which the Lord had discovered to me to be sinful at the very Beginning; but, because others went on, whose Judgment I preferred to my own, I would not begin a new Practice.

The Providences, that put me a second Time to enquire, were these;

1*st*, Mr. *Welsch* coming North, in a short Conference I gathered that he judged it sinful, yet he gave no Grounds why it was so.

2*dly*, Some had forborn hearing of them beside ourselves.

3*dly*, I was for three Months together that I met with something on the Sabbath to keep me at home.

4*thly*, A fair Blink of the Lord's Favour, tha related both to my outward and inward Condition; which put me to enquire what was in my Way diſpleaſing to him, that I might put it away. The former Providences had put me in Suſpicion, that I was not right in hearing of them: Upon which, Time being ſet apart for Enquiry, the Lord did convincingly, but kindly, diſcover that I ſhould not have owned ſuch for the Miniſters of Chriſt, whoſe Foundation was laid in the overturning his Kingdom, they coming in by the Oath of Supremacy, which all of them took. (2.) I had ſworn to the Extirpation of Prelacy, and there was nothing required of me that I was capable of, for eſtabliſhing of it, but the hearing of them. By this I received ſuch a Wound, that it kept me mourning all that Week; eſpecially when I conſidered I had ſinned ſo much againſt Chriſt, being under a freſh Senſe of his Love. In a Word, There was never actual Sin I was ſo much troubled for, in the Sight of God and Man, as the hearing of them (excepting Unbelief) whereby I was ſufficiently ſcarred from meddling more, and challenged ſome of my Acquaintances who heard them not, why they ſuffered me. I ſo abhorred myſelf for countenancing them as Miniſters, that I judged it my Duty to ſpeak againſt myſelf to any in that Country that had the leaſt Appearance of Good. Yet, notwithſtanding of all my Ills, the firſt Sabbath I left them was one of the beſt Days I ever ſaw: The Lord inſtructed and comforted me, from *Iſa.* 8. 12. *Say ye not, A Confederacy, to all them to whom this People ſhall ſay, A Confederacy; neither fear ye their Fear, nor be afraid.*

fraid. It was the first Day I was made confident of the Lord's appearing again in this Land, and that the *Watchmen should see Eye to Eye, when the Lord brought again* Zion; and so, for eleven Sabbaths together, still new Confirmations of the Sinfulness of hearing Curates: All which Time I was kept under the Light of the Lord's Countenance, so that I was put many Times to wonder why there was such Pains taken upon me in that Matter, except he was preparing me for suffering for it; which I willingly undertook, if he should call and strengthen me.

After this, I met with many Troubles both inward and outward, for sixteen Months almost uninterrupted, few Days all that Time being without some new Trouble, or else some new Circumstances of the same. As to inward Troubles, there were Desertion, Wrestling under Deadness, Sin that did easily beset me, spiritual Wickedness, and *Satan*'s Tentations sometimes more violent and open, sometimes more subtile and secret; contradicting Providences, Delays of Answers of Prayers, seeming Denials, sensible Frowns, felt Wrath for a long Time together; all former Experiences useless, except to trouble me more; Faith tried to the utmost; Soul Faintings, Longings, Searchings, Fightings; no Soundness in my Heart, *&c.* And for outward Troubles, somewhat from every Airth almost, some Enemies insulting over me because of these Afflictions. But, when Troubles came to that Height the Lord appointed them to come, the Lord changed his Way, manifested his Mercy, and gave me a Breathing both from outward and inward Troubles, and put me to notice the Mercies I met with in the

Time of these Afflictions; as, (1.) All the Time of them the Lord kept me up with the Hopes of a glorious Outgate. (2.) I had Liberty to pray, and wait. (3.) I was secretly and sensibly supported, and got not Leave to drown in these Depths. (4.) His Work was going on, teaching me Mortification. (5.) The Heart was made willing to close with his Will, providential and revealed. (6.) Agreement with Death, longing for Heaven, Patience in Tribulation, and some Degree of Rejoicing in it, both because of his Will, and because of the Fruits I expected it would produce; and this was grounded on *Rom.* 8. 28. and on former Experiences of the Lord's Way with me, which was always a growing Rod, and a growing Outgate. I may say, I was *chastned sore* for my Iniquities, *yet not given over to Death* as to Soul or Body; tho' all was threatned, yet all was brought to Life through Death.

The Lord was likewise pleased to discover, in the Midst of my Trouble, what a great Mercy it was that my Affliction was not Sin; and this was by the hearing of the Fall of one eminent in Profession. I had likewise Abundance of Sympathy from the People of God, and their Prayers: *By this I know thou favourest me, because mine Enemies do not triumph over me,* who were interpreting my difficult Providences in a wrong Sense; but the Lord made Fools of them, even as he made me hope in the very Time when indeed I was made a Wonder to many. This filled my Heart in some Measure with his Praises; for he promised me, *That for my Reproach I should have Double,* Isa. 61. 7.

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As to the bringing me out of my Afflictions, the Lord did wonderfully empty me of Self, and then held out the Alsufficiency of Christ's Righteousness, with suitable Promises and Directions for my present Case. The Night before the Day brake became exceeding Dark, so as I never remembred to have the like: It was a none-such, strong and violent Sett of Tentations from *Satan*; Providences seeming to contradict the Grounds of my Hope in a Particular; spiritual Wickedness gathering Strength against me; Soul and Body extremely weak, under the Sense of Emptiness and Vileness. I knew not whether the Wrestlings against these Evils, or Fear to be overcome, was my greatest Trial: But, when I knew not what to do, my Eyes were towards the Lord, and he held me by the Right-hand, and suffered me not to drown in the Depths, nor to be tempted above Strength (tho' it was never so tried;) *He brought me out of the horrible Pit, and then was his going forth prepared as the Morning.* Clouds vanisht by Degrees, and then followed great Deliverances, never to be forgoten. These Mercies followed; 1. Victory over Sin. 2. Confirmations of Truths, anent which I was formerly shaken. 3. Answers of Prayers. 4. Fear to offend God. 5. Light to discover the Causes why the Lord had been contending with me. 6. Much Tenderness of me, in his Condescending to satisfy in some Things that troubled me, whereof this was one, namely, That these Promises which I met with were not fulfilled: The Lord was pleased to shew me, that I was not able to bear the Performance of them altogether

gether, by making the very far-off Apprehensions of that Love, that was dammed up in his Heart to me, like to break my Body into Pieces; therefore it behoved to be by Degrees: Yea, he wonderfully condescended to me, and convinced me that he concerned himself in every Concern of mine, both spiritual and temporal; took the Care of all Things off me; called me to *be careful for nothing, but by Prayer and Supplication to make my Requests known unto him*; and made out that blessed Promise in the Performance of of Duty, *The God of Peace shall fill your Hearts and Minds in Christ Jesus.* He called me to be wholly for him; he both promised and performed to be for worthless me: He told me my particular Work, and strengthned me for it, as he called me to it, and made me to see that it was he that *wrought in me both to will and to do.* He made his *Yoke easy, and* his *Burden light.* He was at great Pains in discovering the Duty of having a Call for what I did; 1. By letting me see, That the Things wherein I have been most crost, were these Things always that I was not clearly called to. 2. He discovered to me the Sinfulness of the Neglect thereof. 3. Its Reasonableness; since he bowed to tell us that his Providence reached the Hairs on our Head, why should we not depend upon Him for every Thing, how little soever, and acknowledge him in all our Ways? The Lord was shewing me *marvellous Loving-kindness* at all Times, and in all Things, and still discovering the Causes of Humiliation and Self-abhorrence betwixt Hands, which he made Use of as Preparations for new Discoveries of his Love. He also discovered to

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me that which I never ſaw before, which was a Neceſſity of Dependence, even after the greateſt receiving; one being never more ready to miſcarry than at ſuch a Time. He convinced me of the Hazard of laying Weight upon any Thing but the written Word, and alſo gave new Confirmations of the Unlawfulneſs of hearing Curates, and likewiſe eſtabliſhed me in many fundamental Truths I had been exerciſed about. He gave me temporal Mercies in a ſpiritual Way; one of my Children by Prayer, another of them by Prayer, and the Faith of his Power, which by great Pains my Heart was brought to, before he was delivered of an univerſal Diſeaſe: And, whenever I wan to the Faith of his Power, he was pleaſed to manifeſt the ſame in his Recovery, contrary to the Expectation of all that ſaw him. He alſo comforted me in the Hopes of his appearing gloriouſly in this Land, and that the Cauſe of Delay was the Unpreparedneſs of his People; and that it was their Duty, who profeſſed their Deſire of this, to evidence it by ſerious Preparation for the ſame, together with Endeavours in their Stations to help others foreward in preparing for his Coming; and that this ſhould be done with great Diligence. He likewiſe enlarged my Heart to bleſs him for all theſe Mercies, ſo that the great inward Troubles of ſeveral Sorts wanted not a ſweet Mixture of Mercies.

Another remarkable Paſſage was this; Having a ſweet Child threatned with Death, I was ſomewhat troubled about her eternal Salvation: I laid Hold on the Promiſe, as I uſed to do in the like Caſes; and not being fully ſatisfied, ſhe being of more Age than the reſt that died before, being three

three Years and an Half old, and ſo guilty of actual Sins, at leaſt in Words, being very capable to diſcern between Good and Evil; the Lord did wonderfully condeſcend to me, and made her to ſpeak to Admiration. Being the Lord's Day, and ſeverals coming to ſee her, I was ſomewhat vex'd how to get the Time right ſpent; ſhe helped me in that: Having asked her, if ſhe would take any Meat? ſhe anſwered, That there was brave Meat in Heaven; *The Meat that I will give* (ſaith Chriſt) *is my Fleſh to eat.* I asked, How ſhe thought to come there? was ſhe not a Sinner? She ſaid, She was, but ſhe would come there by Chriſt, and he would take away the old Image that ſpake the ill Words, and give a new Tongue to ſing the new Song *Hallelujah.* Then ſhe began to commend Heaven, ſaying, The Lord is there, and the Father of the Lord Jeſus Chriſt is there, and all the holy Angels are there, and all the bonny Things are there; She ſays moreover, This is the Lord's Day, and we may not ſing nor ſpeak our own Words, but we may ſing ſpiritual Songs, and we may ſing Hallelujahs this Day. Then ſhe asked me, What the Lord would ſay unto her, when he would raiſe her up at the laſt Day? I told her, He would ſay, *Awake and ſing.* She replied, He would ſay, *Awake and ſing, thou that ſleepeſt in the Duſt.* I lookt on this as an Evidence of Condeſcenſion.

The Lord called me out of that Place back to the Place I was in before with Deſire and Reſpect, at that very Time when theſe who occaſioned my Diſcouragements to ſtay there foremerly, were brought to the very loweſt Ebb of Diſgrace.

There the Lord did great Things for me; and, paſ-

paſſing by many and great Failings, he remembred that I had quit that Place and Company for him; therefore he would make the Company and Place there deſireable. Before my coming there, the Lord perſwaded my Heart, That I ſhould have good Days in that Place, and the Audience of many Prayers both for ſpiritual and temporal Mercies; which made me long to be there, that he might perform his gracious Word to me: But, when I came there, the firſt Thing I met with was the Death of my deareſt Child, and that upon the very Morrow's Night after I came, being nurſing in that Place. This Providence ſeemed to contradict my former Expectations; but it did not move, but rather confirm me (Glory to his Name) knowing that I ſtood in Need of Preparation for theſe Mercies I was to meet with: And, even in that Affliction, I met with many Mercies; as, (1.) I ſaw an Opportunity to place my Delight wholly in God, and to live like a Pilgrim upon the Earth. (2.) He perſwaded me, that Tribulation ſhould not ſeparate between him and me, but rather unite. (3.) He taught me, that I ought to approve myſelf to him in that Affliction, and I ſhould know him to be the *God that comforteth theſe who are caſt down*; and he helped me in ſome Meaſure to obey, and performed his gracious Word to me, and told me that I had Comforts that could not die. (4.) He took Occaſion to clear up my Sincerity, by letting me ſee, that, tho' I had all the Earth without God, it could not ſatisfy me; but he alone could, in the Want of all Things. (5.) He ſet me upon the Trial of my Humiliation, and brought my Soul to Contrition. He told me, that

former Rods of this Nature were to cure the Slips of my Practice in departing from him, but this to cure the departing Frame of my Heart, and end Controverting with me after this Manner, which afterward he ſhewed me more clearly.

The Lord was pleaſed, after he had thus exerciſed me for a Time, to begin to make out his Promiſes about the good Days, and diſcovered to me what good Things he would do for his Children in this Land, and what of his Glory he was to manifeſt in it, and perſwaded me of theſe Things from many Teſtimonies of Scripture.

In the Year 1667, in the Summer, one Afternoon being taken up about the Publick, the Lord was pleaſed to make Intimation to my Soul, That he was riſen again in *Scotland*, and laid the Foundation of a Work in the Blood of his Witneſſes, that all the Devils in Hell, nor Men on Earth ſhould not prevail againſt: Upon which my Soul was ſo tranſported with Joy, that my Body was all broken, ſo that I longed for the Time that I ſhould be in a Capacity to partake of the Fulneſs of Joy. I was ſtill made to ſay for a long Time, Welcome Lord Jeſus, welcome to thy own Land; I do not expect to be more joyful till I ſee him on his Throne in Heaven. I was put to tell what I met with, by ſeveral Arguments, becauſe unwilling to ſpeak of a Mercy ſo great for me to receive. Then the Lord laid his Hand upon my Body, and told me, That was the Reaſon of it: Then I told it to a ſpecial Friend, That the Lord Jeſus was again riſen in this Land, that this Morning ſhould ariſe to a perfect Day. Sometime after I fell ſick again, which Sickneſs was made a Furnace indeed; I was put to ſearch Sins both

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paſt and preſent: I ſaw Sin in its own Colours, and was bruiſed under the Senſe of it, and ſet a-work to mortify it, yet ſtill broken. The Lord Jeſus held forth himſelf as *bruiſed for me*, and that *by his Wounds I ſhould be healed.* This, with many other Scriptures to this Purpoſe, were held forth to me, and I made Uſe of them as I could, but no ſenſible Conſolation as yet, Sin ſtill wounding. The Lord at length, after many Ups and Downs, perſwaded my Soul, that *my Sins and Tranſgreſſions he would remember no more*, which was very comfortable. Yet, having ſuch a deep Senſe of my departing from him, my Heart remained ſuſpicious: Whereupon the Lord, who was tenderly binding up my Wounds, convinced me that through his Grace I could pardon others; and, ſhould I queſtion the Lord's pardoning of me? Then I ſaw an Alſufficiency in the Suffering of Chriſt for the Remiſſion of Sins; and that He, who was *the Prince exalted to give Repentance and Remiſſion of Sins*, had given me the one, and helped me to lay Hold on the Covenant for the other. He told me likewiſe, That he would walk with me as agreed, by Teaching, Leading and Commanding me; which he alſo performed. Then he gave Confidence of the Child's Life, as a Token for Good; and aſſured me of the Audience of all my Prayers that were according to his Will, for the Church, for my Acquaintances and Relations, and for myſelf.

In that Sickneſs the Lord was pleaſed to teach me many profitable Leſſons for the Ordering of my Converſation, which in my Recovery he led me to practiſe in ſome Meaſure. Then, having pronounced me bleſſed from his own Mouth, both be-

cauſe he had pardoned my Sins, and opened my Eyes and Ears to ſee and hear, he reſtored me to Health in ſome Meaſure. Then clear and fair made he my Day to ariſe, by diſcovering to me a Glory in the Unity of his People, by theſe Truths; *You are Members one of another. Suffer Affliction, as being in the Body.* Jeruſalem *is a City compact together. They became one Stick in my Hand*, &c. But, before I noticed what the Lord would have me mainly to take Notice of, I conceived ſuch a Glory to be in the Word, that, when I apprehended ſuch a Fulneſs to be in two or three Teſtimonies, I thought, what Fulneſs behoved there to be in the Whole? Upon which, I took ſuch a Diſguſt at the *Quakers* for their Undervaluing of the written Word, that I was never able to think of them after but with Diſpleaſure. But that which the Lord was holding forth to me was that about which I was ſore tried ſince, *viz.* That there ſhould be a glorious Unity in the Church of *Scotland*; and this my Heart greatly rejoiced in, as if I had ſeen it.

Next, Being put upon a Piece of hard Service, that my Heart had no Will to be employed in, yet durſt not refuſe, *viz.* to reprove a Perſon of Quality, who was guilty of an Evil, which, if he had gone on in, might have drawn deep, but was prevented by that ſame Reproof: After this was gone about, the Lord, for my Encouragement to obey him, condeſcended to put me upon the asking him what I would, and it ſhould be granted me; and I putting it again upon him to be directed, he put me upon enquiring, What Way he would deliver his Work and People in this Land?

Land? He anſwered me, That it ſhould be by the Preaching of the Goſpel. Now, this being before I heard of the ſtirring of any to preach, I replied, Alas! Where are the Miniſters? I got that Anſwer, *The Handful of Corn ſhall ſhake, and fill the Mountains*; the ſmall Beginnings ſhall wonderfully increaſe. Now, Mr. *Thomas Hog* was preaching in his Houſe, being one of the firſt that was put out to this Work. I was made to expect that he would be made very inſtrumental in this Work, which came to paſs, he being the main Inſtrument of licenſing the firſt that was licenſed in *Scotland* without Compliance with Epiſcopacy. I was ſometime after that, for my further Confirmation, put upon it by the Lord to ask the ſame Queſtion. The Lord anſwered me, by making an Impreſſion upon my Heart of the principal Truths profeſſed by the Church of *Scotland*; and perſwaded me that theſe, and none but theſe, he would own as his, whatever ſpecious Pretexts Oppoſers of the ſame made. Now, I had been taken up in getting my Heart confirm'd in fundamental Truths, being frequently, by *Satan*'s working upon my Unbelief, ſhaken in them; and now, finding my Heart ſtrengthned wonderfully in the full Perſwaſion of them, I was made to admire and bleſs the Lord for his great Power in working ſo effectually upon me.

But then, I began to think, Is this the Anſwer of my Queſtion about the Land's Delivery from the Bondage of Prelacy? It was anſwered me, That by Miniſters owning of theſe Truths in preaching, and People in hearing, he will deliver the Land. Then I asked a Scripture to confirm this

this, and got it, which was that, *And they overcame by the Blood of the Lamb, and the Word of their Teſtimony.* The Lord, in the Depth of his Condeſcendency, tryſted me with theſe Things that were moſt deſirable to me; ſo that one ſaid to me, Since I was not taken up to Heaven, as my Soul frequently deſired, the Lord had brought down Heaven to me, I was under ſo many Mercies.

One Day, about that ſame Time, I was conſidering my Way, and what Length I had come in Mortification of Idols. I found, after ſome ſerious Enquiry, that after many a Conflict I had win to ſome Victory. Then I began to enquire, what Way, according to the Command, I ſhould keep myſelf from Idols? Now, that which my Heart was readieſt to run out after was my little Ones and the Lord's People. As for the firſt, it had been my Exerciſe by their Deaths and Sickneſſes to be ſtudying Deniedneſs to them, and ſo came to ſome Victory: As for the other, the Lord took another Way; he diſcovered to me that there was a Glory in the Saints that darkned all the Glory in the World; ſo that I had never ſeen ſo much of the Glory of the Saints, as he diſcovered to be in them; and I ſaw wherein all my Acquaintances excelled, and was united to them, from the Diſcovery of the Glory of the Grace that was in them. But then he was pleaſed to give me a clear and diſtinct View of the Glory of God in Chriſt, and that *in him dwelt all the Fulneſs of the Godhead bodily*; which was as far above the Glory that I ſaw in the Saints, as the Heavens are above the Earth. And tho' I diſcovered at that Time my great Ignorance, and

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that I was but at the Borders of what might be known of him, yet what I ſaw was as much as I was able to bear: This made all the Glory I had ſeen in the Saints to diſappear; nay, all the created Glory of Angels and the Spirits of juſt Men made perfect (which at that Time I had ſome Diſcoveries of) ſeemed like Mole-hills to the great Mountains, when compared with the uncreated Glory of the Fulneſs of the Godhead dwelling in Chriſt: But, oh what Fulneſs did I apprehend, that I was not able to conceive of!

When my Soul was ſatisfied with that bleſſed Sight, I began to remember the Queſtion I had been propoſing, How ſhall I keep myſelf from Idols? I gathered this Anſwer, *viz.* To be thus kept within Sight of God, makes all other Things, however lovely, to diſappear. This had ſome abiding Impreſſion upon my Heart: But ſtill, fearing my Heart's departing, I ſought that the Lord would perſwade me that I ſhould not, and for this I would have an abſolute Promiſe: But this was my Ignorance; for the Lord makes no Promiſe againſt Backſliding but conditionally, tho' againſt final Departing he doth. Now, this led me to ſome more Obſervation of the Condition of the Promiſes of keeping in his Way, and from Idols: One of them was, *Pſal.* 81. 13, 14. which *hearkning to his Voice* I took not only to be a general Obſervation of his Will, but Dependence on God for the particular Guidance of his Spirit to the ſeaſonable Performance of theſe Things; which I had many Encouragements to obſerve: And the Omiſſion thereof affected as much as any Evil, it being a

Practice

Practice indiſpenſibly neceſſary to the tender Walk of a Chriſtian.

I had at that Time ſeveral Anſwers of Prayer, and fulfilling of Expectations: The Lord made me many Times meet with the Performance of that Promiſe, *They ſhall decree a Thing, and it ſhall come to paſs.* He gave me ſome particular Good for every one that had ſhown me Kindneſs, and ſet me awork particularly to pray for the Goſpel's coming to that Country by Mr. *Thomas Roſs* his Miniſtry, and that Mr. *Thomas Hog* might be brought from Priſon, who had been in that Country ſometime before, and was particularly exerciſed about theſe. And,

Firſt, About Mr. *Thomas Hog* I was kept ſtill praying, and got many Promiſes of his Deliverance; and was tried, not only with Improbabilities, but with what ſeemed quite contrary to my Expectation, which proved trying and conſtant Exerciſe: But the Lord comforted me with theſe Things; 1*ſt*, That it was more for the Lord's Glory that he was there, where he had greater Opportunity of a publick Teſtimony, having frequent Viſits from all Ranks and Airths of the Country; whereas formerly he lived obſcure, and in a private Place. 2*dly*, It was for his greater Honour, not only by making known what of God was in him, but by diſcovering him to be another Thing than what he was repreſented to be, *viz.* unconverſible: Whereas he was found to be very affable, for the Edification of all that came to viſit him. 3*dly*, It ſhould be advantagious to us, for the increaſing of our Deſires after the Means we formerly enjoyed. 4*thly*, The Lord comforted me with the Hope of his Deliverance

verance from Priſon: Eſpecially, one Day he was pleaſed to ſhow me, that his Integrity in keeping the Lord's Way ſhould be the Mean of his Deliverance; and ſo it was: For the Prelate finding himſelf at a Loſs by his Impriſonment, by finding him more free in ſpeaking againſt them, having greater Opportunity than formerly, turned leſs active in detaining him. The Lord alſo comforted me, by ſhewing me what Service he had to do with him, not only in the Place he came from, but in all the Corners of that Country, and through the whole Land; which alſo came to paſs: For he living eight Years thereafter, preaching in his own Houſe, was the Inſtrument of converting many; and Miniſters about did likewiſe wax bold, by his Example, to fall about the Work of Preaching; he was alſo one of the firſt that licenſed Miniſters in *Scotland*, after he was put out of his Kirk. And, to ſhut up all, the Lord brought that Place to my Hand, *Prov.* 22. 19. *That thy Truſt may be in God, I have made known to thee this Day, even to thee.*

The Lord alſo comforted me with this, that, tho' none had been ſeeking his Delivery from Bonds but myſelf, I ſhould have attained it, as a Bleſſing to that Place for their Kindneſs to me. And great was the Bleſſing he proved, not only by his Walk to take off the Reproach off the Way of God, that he who was before him had brought upon it; but by bringing many to Chriſt, of as lively Profeſſors as ever I did ſee, or expect to ſee again.

Next, I was put to pray for Mr. *Thomas Roſs* his coming to the Country of *Murray* on the foremention'd Account, and was preſſed to go

over to *Roſs* where he then lived, not knowing any Thing but that it had been for a Viſit. I parted with him, and croſſed one of the Ferries betwixt *Roſs* and *Murray*, and ſtaying the Lord's Day in a Friend's Houſe, began to be ſore troubled for parting with him, and was put to pray for his coming over; yet knew not for what I was ſo deſirous to have met with him. When I was about to have come from that Place, he came over where I was, and told me that he behoved to come; for the Lord had holden forth to him that I had prayed for it. I was put to wonder what it meant, as yet not knowing the Cauſe. He reſolved not to part with me, till he knew for what he was ſent over. So going out with me homeward, ſtayed all Night. Upon the Morrow it was told me, that he ſhould come to *Murray*, and be a Bleſſing to that Country, which then he had no Thoughts of. Then I told him he behoved to come to *Murray*; and ſo parted much refreſhed, the Lord being gracious to my Soul that Morning. Sometime after the Lord brought him to that Place, and great was the Bleſſing he proved to it; for the Lord made him the Mean of converting that eminent Worthy, the Lady *Kilravock*, who built a Houſe for him on her own Land, where the Goſpel had never been in any Power. There the Lord bleſt his Miniſtry, not only for the Comfort of theſe who had Grace, and to the Reforming of others; but to the real Converting of ſeverals, ſome of which were a Wonder for Experience in the Ways of God, attained to in a very ſhort Time.

The Lord was very gracious to me, in being near

near to me in all Things wherein I called upon him, and kept me quiet in the Midſt of my outward Troubles that were not few; I not being ſuffered to be careful *for any Thing, but by Prayer and Supplications made my Requeſts known; and the God of Peace did fill,* &c. But one Day, defending a neceſſary Truth with ſome Heat againſt one that was debating with me, I loſt my Frame, and was challenged with that Word; *The Wrath of Man worketh not the Righteouſneſs of God.*

After this I met with a ſore Affliction: My Siſter taking a ſore Fever at *Innes*, I went to ſee her, and took a ſore Sickneſs; as alſo I met with inward Trouble for omitting a Duty I had been often taught with a ſtrong Hand: And ſuch Inconveniency following the ſame, there aroſe a great Storm in my Soul, which when I had been ſore toſſed with for a conſiderable Time, I was made calm again. The Means the Lord was pleaſed to bleſs for that End were as follows; I being in ſore Perplexity, 1. From the Thoughts of my Siſter's threatned Removal, being dangerouſly ſick. 2. By charging myſelf with having a Hand in it, ſhe ſeeking my Advice in ſomething relating to her Health, that ſhe told me had been of Uſe to her in ſuch Caſes: I raſhly adviſing her, without enquiring of the Lord, it turned to her Hurt. 3. The Place we were in was ſtrange to me. 4. The Curate there was triumphing over us; we were alſo near the Prelate, and both like to die; none were near that underſtood Soul-work; we were far from Friends and Acquaintances, being well uſed by them in ſuch Caſes. I ſay, in this great Perplexity, I

began to reflect, *First*, Upon my Intereſt in the Lord Jeſus Chriſt, and that *in him all the Promiſes are Yea and Amen. Secondly*, It was my Duty to make Uſe of the Promiſes that were moſt ſuitable to my Caſe: That which I pitched upon was, *Pſal.* 50. 15. *Call upon me in the Day of Trouble, and I will deliver*, &c. And I betook myſelf, tho' under great Indiſpoſition, to pray; and concluded, tho' without any Senſe, that he would hear me; and reſolved to wait on his Time: Upon which I felt a preſent Calm in my Soul. He afterwards made out his Word in both our Recoveries, and drew our Souls and Bodies out of that Deep.

When the Lord had brought about that great Deliverance, he put me upon a Piece of Work that I was very unwilling to undergo, which was the reproving of that Gentleman (in whoſe Houſe my Siſter was) for taking the *Declaration*; which I did, and told him, If he humbled not himſelf before the Lord, the Wrath of God would purſue his Houſe. And, to witneſs that I thought as I ſaid, I brought my Siſter out of his Family when ſhe was very low, who never returned there again to ſtay; and much viſible Wrath purſued his Family from that Day.

Theſe Leſſons I learned by that Affliction, being ſharply exerciſed therewith, and taken up in ſearching my Way: 1. Security is a moſt dangerous Sin; it indiſpoſes for the lively Exerciſe of any Duty, and ſo *thro' Sloth the Building falls down*, and *Drouſineſs clothes a Man with Rags*. It ſtealeth in when one is in the beſt Frame, and is very hardly put out again. 2. That abſolute Dependence on God is an indiſ-

pen-

penſible Duty at all Times, and in all Things; eſpecially for Direction, Approbation and Conſolation. 3. When the Lord is pleaſed in his Condeſcendency to beſtow any or all of theſe Mercies on us, we are to take good Heed that they be neither ſlighted nor abuſed. That this doth occaſion a ſad Change of Weather, ſad Experience taught me. 4. We may have Mercies we little prize, the Want whereof might make us very miſerable, at leaſt to Senſe. 5. The great Thing that makes our Storm terrible, is either the Want of the lively Exerciſe, or Strength of Faith. 6. Diſappointments of Expectations, after Prayer, prove very weakning to Faith in a new Strait: Therefore we ſhould be careful to be ſicker in the Grounds of our Confidence. 7. That when, thro' the Imperfection of our Underſtanding in taking up the Mind of God, we meet with a Diſappointment in our Expectation, we are to take good Heed that we neither queſtion what we have on good Grounds expected, or what we may expect on good Grounds for the Time to come; but to be humbled under our Ignorance, which may occaſion Miſtakes. 8. To prize the People of God more, and their Fellowſhip, as pleaſant and profitable in the Time of Straits; yet to dote upon them leſs, ſince there may be Caſes that none can be of Uſe but God only, at leaſt to Senſe. 9. It is the Duty of all who ever knew Soul trouble, not to forget to pray particularly for all under it; this may be of Uſe, tho' we know it not. 10. A ſeeming little Sin given Way unto, as vain Thoughts, unneceſſary Words, Frothineſs in Carriage, &c. may be an Inlet to Evils that may not ſo eaſily be put out. 11. When the Soul is convinced of Sin, let it be never

never ſo little, if the Heart take with it, and mourn for it; let them be ever watchful againſt that Sin, whatever Tentations come in the Way, or elſe it may coſt dear. 12. We are not only to ſearch in order to know the Mind of God in a Rod in general, but in every remarkable Circumſtance thereof. 13. When the Heart remains unſatisfied, notwithſtanding of many diſcovered Cauſes of our being afflicted; we ſhould proceed in enquiring, till we be ſatisfied: For the Lord ſometimes keeps the main Thing laſt, that he hath to ſpeak to us by the Rod. It was ſo with me here; for tho' by Search I got Occaſion of learning all theſe Leſſons, yet the main Thing was laſt, which was my bearing Witneſs againſt that Gentleman's taking the *Declaration*, not only by holding forth the Evil of that Sin, and Wrath following it, as I could to him; but by letting him ſee I was in earneſt, by taking my Siſter out of his Houſe.

Another remarkable Paſſage was, One Morning I being to meet with a ſore Affliction, the Lord began to ſpeak comfortably to my Heart, by promiſing me theſe Things that he knew were moſt comfortable to me; as, *1ſt*, An Outgate from all the Troubles that were then upon me, bringing in that Word, *Ye have heard of the Patience of* Job, *and have ſeen the End of the Lord, that he is very pitiful*; and that he would chooſe my Lot: I had ſeen the Folly of my own Choice. *2dly*, As to my ſpiritual Condition, his Word ſhould be my Rule, his Spirit my Guide, his Love my Principle, and his Glory my End in all my Actions: This was very comfortable, being often deſired by me.

3dly, Some

3*dly*, Some particular Paſſages of my Life that were to come, being comfortable Providences, were made known unto me. 4*thly*, A Promiſe of fair Landing, for as rough a Sea I was tryſted with. And all was ſhut up with that, *I will be your God.* This laſt I wondred at, knowing that he was my God: But I found ſince that there was need of this; for not only were all my other Comforts too weak to bear the Burdens I met with ſince, but alſo theſe Comforts I formerly enjoyed, by which I was helped to bear my Troubles, were in a great Meaſure taken from me; ſo that, if I would not take Conſolation from my Relation to him, I ſhould have none at all. Then I met with the Death of that excellent Lady, the Lady *Park*, even at the Time when ſhe had finiſhed a Houſe that ſhe had cauſed build for me, that ſo I might be near her, about which ſhe had been at great Pains. This was a Stroke I thought I would never have been able to bear, but I was wonderfully ſupported to the Admiration of Onlookers. She had in the Beginning of her Sickneſs told me ſhe was to die, and deſired me to come to that Place, notwithſtanding of her Death, for her Childrens. Sake. I deſired her to forbear ſpeaking of her Death to me, it being a Thing I was not able to bear (meaſuring the Trial with my preſent Strength, and not with the Strength I met with ſuitable to the Trial) and forbade her to expect my coming there if ſhe died: And, finding it ſo with me, ſhe forbore further ſpeaking, and committed it to the Lord. Thereafter I could have no Peace till I went to that Place. I met with Oppoſition from ſeveral Airths, and, amongſt

mongſt others, from my worthy Neighbour, i being at a greater Diſtance from him, and like wiſe fearing my Solitude might wrong me. Bu I was ſtill put in Mind of this, that I uſed to ge my Will by quitting it, and ſo I did in this Par ticular; for within a ſhort Time thereafter h was brought to that Place out of which th Lady died, by a Providence that neither of us di expect. So, a little after I came to that ſolitar Place for her Childrens Sake, the Lord made In timation to me, that he would come there, an be a Comforter unto me, and a Bleſſing to m Family; which, when he had prepared me in ſom Meaſure for, he performed it. The Manner o his preparing me was, by working ſuch an Eſt mation of the Goſpel in my Heart, that thought it could not be too dear bought, th at the Expence of the greateſt temporal Affl ctions; nay, I thought it a ſufficient Compe ſation for all other Loſſes, from that Place; *Th they eat the Bread of Adverſity, yet their Ey ſhall ſee their Teachers.* I was at that Tim under a very ſore Trouble, which I had bee wreſtling with, and ſeeking Deliverance fro for ſome Time before: It was continued and i creaſed; yet the Lord wrought in my Heart ſu an Eſtimation of the Goſpel, that I was conte with the Continuation of the Rod, and any A ditions that he pleaſed, ſo that I might enj the Goſpel. When my Heart was brought t this, then I ſaid, I have ſold all for *the Fie where the Pearl is.* By this Frame, which t Lord brought me to by Degrees, I found tw great Benefits: The one was, the Pleaſantn I had in bearing the Affliction I was und

the other was a Bleſſing with the Word, ſo that it was never ſo bleſt to me as a little after that eminent Servant of God was ſet down beſide me. I met frequently with that Scripture, *Iſa.* 61. 1, 2, 3, 4. but underſtood not what the Lord intended by bringing this Teſtimony ſo often in my Way. At laſt I found, that the End for which the Goſpel was preached was to carry on his Work ſo in the Hearts of Believers, as at length they ſhould be *called Trees of Righteouſneſs, the Planting of the Lord, that he may be glorified*; as in the 3d Verſe. So the Lord carried on his Work by Degrees in my Soul, that it came to ſome deſirable Period, by the Lord's bleſſing of his Miniſtry, and the Afflictions I was under, accompanied with the ſecret Teaching of his Spirit. Before I had the Occaſion of his Preaching, the Lord took the Teaching of me in his own Hand, and cleared up his Word to me by his Spirit, and this was inſtead of Fellowſhip and Preaching; but never ſuffered me to conclude any Thing without clear Teſtimonies from Scripture, and ſo kept my Judgment ſound: And, when I got Occaſion of uſeful Fellowſhip, that was able to help me in Intricacies I was intangled with, tho' I was countenanced in uſing theſe Helps, yet the Lord uſually expelled all my Darkneſs or ever I could take the Opportunity of improving them; and then, when I had communicated my Caſe, I was confirmed by theſe Helps, that what I met with was of the Lord: And, when I had Opportunity of hearing, what I was taught all the Week over, I was confirmed in on the Lord's Day. And the Reaſon, as I conceived, of this ſingular Pro-

vidence was, (1.) There was a long Time I had no Opportunity of lively Means; and leſt the Alteration of his Way ſhould be too hard for me to bear, when Neceſſity, becauſe of ſad Afflictions, drove me to live only upon ſpiritual Mercies; the Lord, in the Depths of his Condeſcendency, continued the ſame Way with me when I had the Means. (2.) Alſo, the Lord foreſeeing that there were Days of Darkneſs coming even upon theſe whoſe *Lips ſhould preſerve Knowledge, and at whoſe Mouth the Law ſhould be ſought*, and from his tender Care of keeping poor unworthy me in his Way in ſuch a Day, he continued, even when I had the Means, in his uſual Way of Teaching me in ſecret; and, to keep me at the Work of Dependence on him for his Teaching, he filled my Hand with ſuch intricate Caſes, which after Trial none could help me in but himſelf, and he did it clearly: And to confirm me that it was the Lord that cleared up theſe Intricacies, and that I was not deluded nor miſtaken, he taught me ordinarily in Secret theſe very Things that I met with afterwards in Publick. A 3d Reaſon, I conceive, was, To learn me to *ceaſe from Man*, and not to be diſcouraged when I ſhould want theſe Occaſions, as I did afterward; ſeeing he himſelf without them, and in them, was All and All to me. The Lord, out of the Depths of his Mercy and Condeſcendency to me, put me upon the exerciſing one Grace after another; and, in order to the diſcerning of theſe in my Soul, I was called neceſſarily to ſuch Frames as were Evidences of theſe Graces: As Inſtance 1ſt, *Humility*. I was ſo put to it in outward and inward Trouble, that I got no Outgate, till I wan to two Things;

1. *Quiet-*

1. *Quietneſs* of Heart to the Will of God under the Trouble. 2. *Abhorence of myſelf* for theſe Ills that the Lord diſcovered to be the Cauſe of my Trouble. Inſtance 2d, *Faith* in Reference to Things I would have been at, either as to the clearing of the Underſtanding, or the Mortification of Sin. As to the *firſt*, I found great Darkneſs and Doubting about ſome fundamental Points; and after much Pains by Reaſoning with myſelf, but to no Purpoſe, it was brought to my Remembrance, that the Lord in his Word had ſaid ſo, which preſently diſpell'd all Miſts, which could not be without Belief of what was ſpoken. And as to the *ſecond*, *viz.* the Mortification of Sin, it was made diſcernible to be by the Faith of the Operation of God working me up to a laying Hold on the Promiſes for that End, after I had uſed other Helps, but to no Purpoſe. Inſtance 3d, As to the Grace of *Love*, he cleared it up to me, (1.) By the Manner of my Love to the Brethren, which was not from any ſelfiſh End, but as they bore the Image of their Father, whether known or unknown. I once tried the Nature of my Love to one of my moſt intimate Acquaintances: And, 1*ſt*, As he had been very uſeful to me, I loved him; 2*dly*, As he was a Member of the ſame Body with me in Chriſt; 3*dly*, As he was an Ambaſſador of Jeſus Chriſt: But I found I loved him moſt of all, as bearing the Image of Chriſt. But, (2.) I loved HIM; for *his Love was ſhed abroad in my Heart*, both by that inconceivable Glory in himſelf that he was pleaſed ſometimes to diſcover, and likewiſe by reflecting upon his Workmanſhip in my Soul. When he had thus by Degrees brought his Work in my Soul

to ſome Period, ſo that I was able clearly *to diſcern theſe Things freely given me of God*, thereupon I had for ſome Time an Heaven in my Soul uninterrupted, and Love very diſcernible, both by admiring him who had dealt ſo liberally with me, and alſo longing to be in a Capacity of enjoying him uninterruptedly, and in another Kind of Degree.

Theſe Mercies I enjoyed by Mr. *Thomas Hog's* Miniſtry, and other Helps mentioned before; he being ſent by the Lord to me and my Family in a Day of great Diſtreſs, and recommended to my Heart by the Lord as a great Bleſſing, and one in whoſe Heart the Law of his God was, and that none of his Steps ſhould ſlip, and with whom I might converſe confidently. He was alſo a great Bleſſing to my Family, in converting ſome, and confirming others. And to make it evident that he was mainly ſent to me in the Time of theſe great Depths which I was under in that Place when ſome had come to hear him that had not ſo eſteemed him as they ſhould, he would have been laid by from Preaching, tho' he knew nothing of their being there, even after he had reſolved to preach; and this became ſo ordinary, that, when we ſaw ſome Folk coming to hear, we concluded we would get nothing that Day. Thus the Lord kept up the Eſteem of that faithful Servant, and kept us in Fear of miſpriſing our great Privilege leſt we ſhould be ſerved as others were.

Some

ome remarkable Paſſages I met with in that Place called the Bridge-end *of* Inſchol *near* Oldearn. *And,*

t, THE Lord wrought a great Deliverance for me, in bringing forth of Twins when I was ſo low, that for a long Time before was not able to ſtir myſelf, but as I was helped two Perſons from one Place to another) be-nd the Expectation both of myſelf and others. *2dly*, His Care of me, in guiding of theſe Chil-en; as, 1. By providing Nurſes for them, both ens Wives, when I would have no other. My rait was great, being unable to nurſe them my-f, and they very ill to be had: He helped me uſe no unlawful Means, but to depend upon nſelf for guiding me in all Things that concer-d them. As for Inſtance, when I might have d one of them well ſettled, I durſt not let him to a Place where the Maſter of the Ground d taken the *Declaration*; and the Lord did ſo untenance me therein, that the Woman was ntent to come into my Houſe, tho' ſhe did not nd in Need ſo to do.

3dly, As to their being baptized, I delayed it ſome Reaſons till I had a more convenient Oc-ſion; whereupon I fell into a ſore Diſtemper. was ſo with me at that Time, that, upon Search, e Lord was pleaſed to ſhew me his Mind in the ovidence. Now, whether my Frailty, or the ſualneſs of the Diſtemper, occaſioned a ſlender arch, I know not; but Week after Week, for ur Times together, I fell into that Diſtemper,

till

till I was almoſt gone; till one Day, I lying under the Diſtemper, one of the Children was reading her ordinary; and I overhearing the Place was about the Circumſtance of the Lord's Meeting with *Moſes* in the Inn, and ſeeking to ſlay him till he circumciſed his Child (*Exod.* 4. 24.) and then he lets him go. Now, I had never marked that Place before; but was then made to apply it, and inſtantly ſent for a Miniſter, and told him the Paſſage, and he baptized the Children; after which I preſently recovered, and was never more troubled with that Diſeaſe, and got this notable Confirmation of Infant-Baptiſm. As for theſe Children, I might ſet down many Things expreſſing the Lord's great Tenderneſs both of them and me during their Abode with me, and giving me them back ſeveral Times from apparent Death, by laying Hold on his Promiſe brought to my Hand in Time of Straits, and likewiſe in preparing me to let them go, when he called me ſo to do, and when their Days were near a Period. This he did two Ways; (1.) Whereas I was wont at the Removal of my Children to be troubled for Omiſſion of Duty to them; To prevent that Trouble, the Lord ſet me a-work to ſeek Direction in all Things they were concerned in, and was not wanting to bow to me even in very mean Things wherein theſe Children were concerned; and this kept off old Challenges, when he took them away. A 2d Way was, By threatning me with the Want of the Goſpel, which I thought I had ſold all away for; and was put to renew my Reſolution, in thinking no Trouble great, if he would continue it with me. Then he took me at my Word, and took both the Children from me

in

in one Month, and gave me a new Tack of the Goſpel, and made me well pleaſed with the Exchange. The Matter was thus; There was a Party within a Mile came to take away Mr. *Thomas Hog*, whom the Lord had ſignally ſent to me; whereupon I went to the Lord, and begged of him that he would continue his Servant with me, and keep him out of his Enemies Hands, and take from me what he pleaſed. The Lord was pleaſed to incline his Ear to me, and, contrary to all Expectation, they were made to go their Way without coming near the Place where he was, tho' he had waited for them all that Day, for he could not flee. Then, a little after, the Lord removed the Children; and I thought it was my Duty to keep my Engagement, which the Lord helped me to, and made the Removal of them very tolerable. Now, this hath been the Lord's Way with me all along, even as with a Child; When he hath been about to croſs me in ſomething deſirable, then he either threatned or took away from me ſomewhat deſirable at leaſt; and ſo ſet me upon the deprecating the Evil threatned, or to ſeek after the Good taken from me; and ſo meets with it in the Time the Affliction comes upon me. Then I was ſet to work to ſearch the Cauſe of the Removal of the Children: And, (1.) The Lord comforted me with this, That there was no Wrath in the Stroke. (2.) He intimated to me, That it behoved me to go out of that Place where I had been for twenty Years, and where I had met with much Kindneſs: But that Word ſounding ſtill in my Ears, *Come with me, my Love, come with me from* Lebanon, *&c.* drew me to ſay, *I will go with thee to the Ends of the Earth.* I then began to ſuſpect

pect that it was his Mind that I ſhould leave tha
Country: Yet, before I ſpake to any about it,
ſet five ſeveral Diets apart to ſeek his Mind in it
and ſtill was airth'd one Way, *viz.* That *Sout*
I behoved to go. Then I told it to my moſt in
timate Friends, from whom I met with no ſma
Oppoſition; and I had likewiſe great Difficult
from my Affections in parting with my Acquain
tances; yet I was ſtill reſolved over all Impediment
to follow his Call, which was frequently confir
med to be of him. But my Acquaintances think
ing it had been Diſcouragement for Want of Em
ployment, when I had gone to *Roſs* to tak
Leave of my Friends there, they ſet about the ge
ting of ſeveral Gentlemens Children in the Cou
try, and brought them to me, which put me t
a Demur; but, not daring to venture till I ſolemn
ly ſought the Lord about it, he cleared up to m
that I was to go, yet this was not the appointe
Time: Whereupon I ſtayed ſtill that Year, an
the Lord countenanced it to the Advantage of
veral of the Children, and eſpecially by a wo
derful Change upon two of the wildeſt Natur
that were among them, and by ſome Beginnin
of Good in others, which the Lord afterwar
brought to Maturity: So my Thoughts of goi
South were ſuſpended.

Another Paſſage, ſomewhat remarkable, wa
One Day going to hear Sermon, and finding ſo
Difficulties in the Way, I fell to read *Matt.* 12.
where I ſaw that in ſome Caſes there were oth
Things acceptable on Sabbath-days than Wo
ſhip; and, reading again, I met with *Pſal.*
My Goodneſs extendeth not to thee, but to
Saints. From both Places I gathered, that th

was some other Thing called for at my Hand than Hearing; so I went back (tho' I had gone so far on the Way to hear, yet with little Peace) and waited a little till I saw what would follow: And there comes a choice Christian Woman, who told me, That she could have no Peace till she came, and desired me to make all Speed imaginable to bring a precious Friend of ours out of a House he lived in; for he was near gone, and under great Soul-trouble, and wanted Help. Spare not (said she) the Sabbath, for the Matter requires Haste. Which when I thought upon, I was free to do, finding it as she said; yet I brought him not away till To-morrow, but he was diverted from the great Soul-Trouble he was under: But, if I had stayed longer, I would not have gotten him away; which proved the Mean of his Recovery, by the Help of Mr. *Thomas Hog* his Company and Prayers. I was made to be much concerned about his Recovery, and at length the Lord assured me of his Life, if he would resolve never to go back to that Family again, for the Master of it was under some publick Guilt. This I told him; and he resolving never to go to it, except the Lord cleared to him a Call for the same, thereupon he recovered presently, and stayed still after his Recovery. But being often called back again, and respecting them because he had been long with them, he went back, and not long after took the same Disease again: Then he confessed to me, that he had been faulty in going there, against such Warnings as he had; and so I was taken away, and behoved to leave him on his Death-bed (tho' contrary to his Desire and mine) and not to be with him at his Death.

Another Paſſage was; One Day I was much inclined to go and ſee a precious Woman that lived at ſome Diſtance; yet the Weather being cold, and I frail, I met with ſome Oppoſition in my going, but had no Peace to ſtay: And, when I came, ſhe took Pains, and was delivered of a Child. Now I was directed there for three Reaſons; 1. There was none ſhe ſo much deſired to be with her at ſuch a Time; and yet through Tenderneſs of me, I being ſickly, ſhe deſired me not. 2. She never being well after that Child bearing, it was that I might have no Challenge for being deficient in any Thing that might have been for her Satisfaction. 3. I had Occaſion to know her Straits by my being there, which were very great, he being to take her away, that I might the more eaſily diſpenſe with her, for ſhe was very dear to me. This was another Argument; The Lord made Intimation to me that he would raiſe one in her Place, that would be of far more Uſe than ſhe was in Capacity to have been: Which came to paſs, by the Lord's raiſing up in that Country that burning and ſhining Light, the worthy Lady *Kilravock*, who during her ſhort Continuance proved a great Bleſſing to that Country, by promoting the Goſpel, and being a Companion to all thoſe that feared God, and diſcountenancing all Ungodlineſs and ungodly Perſons. I obſerve this, that it was the Lord's Way with me, when he was about to take any Thing very deſirable from me, he ſtill uſed ſuch Arguments to draw my Heart to Submiſſion, as were moſt prevalent with me; but eſpecially either giving or promiſing as good or better than he took from me, until he put me

in ſome Capacity, by frequent Sights of the End of all Perfection, to ſatisfy myſelf with the Lord in the Want of all Things that could be promiſing, either for my Satisfaction, or the helping foreward his Work in the Land.

Another remarkable Paſſage was, The ſore Sickneſs I fell into, threatning Death, which was a Check both to my Friends and me, for being ſo unwilling to part when he called me ſo to do; which ſome of them perceiving, told me, That if I recovered, and were preſſed to go from that Place, they ſhould not any more oppoſe it; which proved a Beginning of Deliverance to me from that Sickneſs. The Cauſes which the Lord diſcovered to me of this long and ſore Sickneſs, and of his changing one of the faireſt Days that I ever yet met with (and that for a Quarter of a Year uninterrupted) into a ſad Night of Deſertion, were theſe; 1. The Neglect of a Duty I had been many Times and Ways encouraged to, and have been many Times ſharply rebuked and chaſtiſed for the Omiſſion thereof, which aggravates it exceedingly, *viz.* That I dealt not ſincerely with God in ſeeking and waiting his Mind in a Particular tho' of no great Conſequence, my Mind being biaſſed; which provoked the Lord to leave me to another Sin, which he had likewiſe been at Pains to teach me to ſhun, which was Unadviſedneſs in Words and Carriage, and both theſe in one Day, after the Lord had put me in one of the deſirableſt Frames, both in Reference to the Publick and Private, that ever I remember to have been in. From which I obſerve, *Firſt*, That reiterated Guilt, together with the foreſaid Aggravations, win not away without a

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ſicker Stroke, where the Lord intends ſpecial Mercy. *Secondly*, That there is ever the greateſt Hazard of falling into ſome Hand-weakning Sin, thro' Security, after the Lord hath appeared moſt gracious to the Soul: Moreover, one Sin makes Way for another, and all contributes to the Lord's Withdrawing. I ſuffered the Weight of my Afflictions to come upon me, notwithſtanding of the Lord's declaring againſt this frequently, willing me always to rejoice in the great Goodneſs of God, that through Grace he had made me Partaker of, and to *reckon that the Sufferings of this Life* were *not worthy to be compared to the Glory that was to be revealed in me.* And this, which was my Sin, became my Puniſhment; for, when I would have ſhunned the Weight of my Troubles, I could not, my Strength in a great Meaſure having departed from me: But the Lord, who hath ever taken the Occaſion of my deſtroying myſelf, to become my Help, took the Opportunity of my plunging myſelf into theſe Depths, to bring to the Exerciſe of Faith; and thereby both ſupported me, and drew me out, even when I may ſay, *Deep called unto Deep.*

The Lord taught by this Affliction, (1.) Living by Faith and Wreſtlings; and by this giving me the Victory over my Sins, cruſhing them in the very Roots thereof by his mighty Power, as alſo my Tentations and Afflictions, and having by Degrees brought his Work in my Soul to ſome Period, by his ſenſible Preſence made it an eaſy Work to keep the Victory over all theſe. But I having provoked the Lord

Lord to withdraw his ſenſible and comfortable Preſence from me, he hath been training me all alongſt to mortify Sin, to overcome Temptations, and to bear Afflictions, by the Exerciſe of Faith without Senſe, driving me to the Promiſes; he having in his great Mercy, in my greateſt Extremity inward or outward, kept clear the Knowledge of my Intereſt in him, *in whom all the Promiſes are Yea and Amen.* (2.) The Confirmation of a Leſſon that the Lord had many Times taught me formerly, *viz.* That *the Lord afflicts not willingly*: Which he made appear to me thus; *Firſt*, As his Manner hath been for the moſt Part, he ſhowed me a Way to avoid the Trouble before it came: Only, thro' the Deceitfulneſs of my Heart, I did not ſo thorowly ſee to evade this Trouble before it came, as I have done at other Times, and as now I do. *Secondly*, By the Lord's Threatning before he ſtruck. *Thirdly*, By the Lord's ſtriking me with leſſer Strokes, and an eaſy gentle Sickneſs for ſix or ſeven Weeks together, compared with what I met with after, which I could not want. This I note, with Indignation at myſelf, and to the Praiſe of the admirable Faithfulneſs, Condeſcendency, free and rich Mercy of God in Chriſt. A 3d Leſſon. *Tribulation and Anguiſh* muſt be *on every Soul that doth Evil*; and, tho' he forgive, Vengeance muſt be on their Inventions. And, in this, not only his Goodneſs and Faithfulneſs to his People appears, but his Holineſs alſo in appearing againſt Sin in them whom he loves moſt dearly. A 4th is, To prize the Word highly, in being moſt uſeful in this Strait.

A 5th is, All Enjoyments beneath, prove broken Ciſterns in Times of Extremity. A 6th is, The Lord hath been teaching me by this Sickneſs to keep my Heart in a conſtant and careful Readineſs to go out of Time, and to keep looſe from all Intanglements. A 7th is, The Sins that I ſee the Lord takes moſt Notice of in me, are thoſe that relate to Man, either the People of God, or the World. 8. In making Enquiry after the Lord's Mind in Affliction, 'tis neceſſary that the Circumſtances thereof be not neglected. 9. Mercies miſprized and little noticed by me, the Lord hath diſcovered to be among the very greateſt of Mercies: As for Inſtance, I having been ſeeking Deliverance from ſome Trouble, the Lord anſwered me with a Promiſe of Strength to my Soul. I apprehending that *that* preſuppoſed a lengthning of my Trouble, did really miſprize it; yet the Lord in his wonderful Goodneſs both gave it me, and continued it with me; and afterwards withdrew it, and made me to know the Worth of it by the Want of it; but was pleaſed to beſtow it upon me again, after frequent ſeeking, and ſeeing my Folly in miſprizing ſo great a Mercy: And now, thro' his great Mercy, he hath brought my Neck to undergo his Yoke voluntarily as long as he ſhall think fit, if he put Strength in me, which I am bound to believe he will, becauſe of his Promiſe. 10. I find it dangerous ſometimes to refer the clearing of a Caſe to Providence. 11. Our Unbelief will not make the Faith of God of none Effect.

The *next* Thing I notice is, the Mercies I met with in this Affliction; And, *1ſt*, The great Pains

Pains the Lord was at to prepare me for it, a long Time before it came. 2*dly*, The bringing it on by Degrees. 3*dly*, All the Time I had ready Acceſs to a Throne of Grace, tho' the Lord was pleaſed to deny an Anſwer as to a preſent Outgate, but gave that which was certainly better. 4*thly*, Suitable Promiſes were given againſt all my Fears, which were many; and I had an Opportunity thereby to exerciſe Faith. 5*thly*, In all my Troubles outward and inward, from the Lord's Abſence, and *Satan*'s conſtant Temptations, I was never tempted to queſtion my Intereſt. 6*thly*, Light and Teaching accompanied this Affliction. 7*thly*, No Difficulties to part with them that were deareſt to me, and this becauſe I was confident that I was going to Chriſt that is beſt of all. 8*thly*, Little or no Trouble about what might become of my Family after my Death, but committed them confidently to the Lord. 9*thly*, The Company and Sympathy of them that were deareſt to God in that Place I lived in, and deareſt to me, and ſo moſt deſirable. 10*thly*, Nothing wanting to my Body, either as to Attendance, Diet or Quietneſs; and ſhe who attended me ſupported all the Time, which was a great Wonder, Circumſtances conſidered. 11*thly*, I was brought back from Death to Life, merely by the Lord's Condeſcendency to his Peoples Prayers; this was palpable. *My Soul, bleſs the Lord, and all that is within me bleſs his holy Name; who forgiveth all my Sins, and healeth my Diſeaſes.* Theſe, and many mo Mercies, the Lord was pleaſed to beſtow upon me, and, according to his faithful Word, ſuffered me not to be tempted above Strength, but

gave

gave frequent Breathings, at leaſt once in Twenty four Hours, and ſo drove gently; the Night was alſo ſhort, for I could ſleep none in it; and he mixed ſweetly my bitter Cup of inward and outward Troubles, and did not bring upon me an only Evil.

The Fears that *Satan* and my Weakneſs ſuggeſted to me, having Senſe upon their Side, were theſe; In caſe of Removal, 1*ſt*, The Trouble of theſe whom the Lord made concerned in me, and my natural Relations. 2*dly*, The Triumphing of Enemies over me and them. Alſo, 3*dly*, The deſtitute Condition of my Family. But, having Liberty to commit all theſe to the Lord, they did not trouble me much.

As to my preſent Condition: 1*ſt*, Fear of Impatience, tho' the Lord prevented the outbreaking of it even in my greateſt Extremity. 2*dly*, Fear of quitting Grips of God and my Intereſt in him, which the Lord prevented. 3*dly*, Fear of being left to Darkneſs and Unbelief of the Truth of the Scriptures. In a Word, I was tempted to Fear of being left to the overturning of all Foundations. Yet, thro' the Goodneſs of God, theſe Fears proved an excellent Mean to quiet the Heart under my preſent Trouble, tho' *Satan* intended no ſuch Thing; the Lord's Faithfulneſs appearing in *making all Things work together for Good to them who are called according to his Purpoſe.*

The Fears I had, in caſe of Life, which were more frequent and prevalent with me about the Beginning of my Recovery than in my Sickneſs (there being then more Appearance of Life) were theſe; 1*ſt*, Fear of falling into old Sins, thoſe

theſe eſpecially that the Lord made bitter to me in that Sickneſs. 2*dly*, Fear of unanſwerable Walking to ſo great Pains taken on me. 3*dly*, Encountering with new Troubles, I being under the Senſe of great Weakneſs and Indiſpoſition to bear, like a tired Body with a long Journey, that I apprehended I was at the End of it; I was afraid to begin again. But the Wiſdom of God appeared in this, that he made my ſore Travail in that Sickneſs a Preparation for a new Journey, and made me willing to undergo my former Troubles pleaſantly, to be free of the preſent; hoping alſo for my former Furniture under them, ſince without him I could do nothing: And the Lord having made me to find more of the Sentence of Death in myſelf during this Sickneſs than formerly, *that I ſhould not henceforth truſt in myſelf, but in God that raiſeth the Dead*; which was one of the firſt Mercies I met with in my Recovery.

A ſecond Mercy in my Recovery was, the great Pains the Lord took to expel my Fears, by ſpeaking that Word, *Fear not, only believe*; which ſo far compoſed my Mind, as I was made to give Ear to what further the Lord was about to ſpeak to me. Then he was pleaſed ſo far to condeſcend, as to take away all the Grounds of my Fears, 1. By bringing ſuitable Places of Scripture in my Way. 2. By Conference with one of his Servants, who uſually ſpoke the Mind of God to me. 3. By remembring former Experiences. 4. By meditating upon the Unchangeableneſs of God, who ſhews himſelf always ready for the Good of both the Souls and Bodies of theſe who ſtand in Need of, and depend upon him.

A third Mercy in my Recovery was this, The Lord hedged in my Ways, that I ſhould not take Conſolation in any Thing but in ſo far as I ſaw the Lord in it; yea, kept back the Comfort of ſpiritual Mercies in a great Meaſure, tho' not altogether, to make me draw Comfort from eternal Mercies, in being ever with the Lord, in being above Sin, Temptations and Tribulations; and in the mean Time to rejoice in my Relation to him, and his revealing his Will to me, and aſſiſting me to do and ſuffer according to his good Pleaſure; and wherein I came ſhort, to glory in him, *who is made to us of God, Wiſdom, Righteouſneſs, Sanctification and Redemption.*

A fourth Mercy in my Recovery was, That the Lord cleared up to me what was the Element that through Grace he made my Soul deſire to live in: He began alſo to recover my Confidence of former Expectations, by bringing ſome Things to paſs, of preſent Uſe, tho' of leſſer Conſequence, as I had expected; and thereby confirming me.

A fifth Mercy was, the Direction of thoſe of Skill; the Lord encouraging me to ſet about theſe Means directed for my Health, providing and bleſſing of them, and bringing this to paſs moſt ſeaſonably; as alſo diſcovering to me, that, if it had been ſooner, it had not been ſo well: Beſides, the Lord's wonderful Condeſcendency and tender Mercy, in bowing to concern himſelf in very mean Circumſtances concerning my Body, and theſe innumerable.

A ſixth Mercy was, *Satan* having bended all his Force to bring me back to the Way that God had been at ſo much Pains to reclaim me from, the

the Lord wonderfully prevented by his mighty Power, in the Use of Means publick and private, suiting these to my Purpose, with suitable Providences of Rods and Mercies for a Week together; the Lord always providing Work for me, to prevent Sloth, Security, and many other Evils.

A seventh great Mercy in my Recovery was, That my great Consolation was drawn from my Interest in God, and the Hope of my being ever with him, the Brevity of Time, the Hope of Through-bearing, and that I might be for the Lord during my Abode here: While I was sore troubled and put to it by the Providence of the Time, so that I thought it a great Mercy to get the Belief of the Word kept up in my Heart, while the Lord delayed to answer his Peoples Prayers, and suffered so much from the Ungodly; the Lord seasonably, by reading a Place in *Rutherfurd's Christ Dying and Drawing*, Page 120. satisfied me in two Things the Lord was then calling me to; (1.) To get my Heart to esteem highly of the Lot of the Lord's People in their lowest Condition; and, (2.) That their Privilege even then is far above the Wicked even in their most prosperous Lot. Then I was made to *sow in Tears* for myself and others, but especially for the Work of God in the Land, with Expectation to *reap in Joy*.

I had some Steps to further Delivery; but *Satan* used all Means against it. I found the Lord in his Providence leading me to the Practice of the Lessons he taught me in my Sickness, tho', alas, how little did I profit! I had given over Expectation of Deliverance to myself, or to the

Land, if the Lord do it not for his Name's Sake. The Concluſion of this long and ſore Sickneſs was, That whatever the Lord called for at my Hand concerning a near Relation, I ſhould cloſe with it, and ſhould ſeriouſly ſeek his Mind in it, whenever I came to Health; which accordingly I did: But rather was confirmed, that the Way I had taken was right, than that I ſhould alter my Way. I ſaw clearly, that I ſhould not be looſed from this Yoke till I looſed from that Place, which I took to be my removing from it; and he made me ſee, that my concluding to go did the Turn: This I had done before, having gathered it to be the Mind of God; but ſome Providences occurring, that ſeem'd to put a Stop to it, it put me to a new Enquiry.

The Manner of the Lord's clearing my Call to go from *Murray* was on this wiſe, 1. The Lord having removed two Children from me in two Months Time, the one in *February*, the other in *March* 1672; I was put to enquire the Lord's Mind in that Providence: And, *Firſt*, in general, He ſhewed me that there was no Diſpleaſure in that Rod, which uſed to be the great Ingredient of former Rods of that kind. *Secondly*, He ſhewed me particularly, that I behoved to go out of that Place; and in regard the Children would have entangled me, therefore he had taken them to himſelf, that I might be at Liberty to follow his Call; which he intimated to my Soul with much Conſolation, ſhewing how kind he had been to me in this Wilderneſs, when I had met with much Unkindneſs from theſe that had brought me to it; and, by bringing Acts of Kind-

Kindneſs to my Remembrance, he overcame my Soul, and made me to reſolve to go with him. *2dly*, He promiſed me his Preſence whereſoever I went. *3dly*, He cleared up to me from Scripture, how acceptable Obedience to him was in ſuch Caſes. *4thly*, He cleared up particularly from the Word, that it was my Duty to go from this Place, ſince there was no Way that I could be uſeful in it, without being burdenſom to others, which might not be in another Place. *5thly*, By putting an Averſneſs in my Mind from ſtaying, and by Providences coming in my Way tending to the keeping in that Frame. *6thly*, The Lord's pointing out the Place where he would have me to go to, removing Objections againſt it, eſpecially leaving the Goſpel, by that Word, *In the high Mountain of* Iſrael *ſhall thy Fold be.*

Notwithſtanding of all this, my Heart was ſo grieved to part with my Acquaintances, that I feared I ſhould never get it done; and therefore, in the *Laſt* Place, he undertook to bring me out of that Place: And all this I met with in the moſt ſerious Addreſſes to God that I was capable to ſet about, and I ſet *five* or *ſix* Times apart for that End, and was ſhined upon in this Matter, to go my way; putting me in Mind, that I uſed to get my Will by quitting of it; and withal aſſured me, that my parting with my Acquaintanes ſhould be but for a Seaſon. By all this I concluded to go; but it being a Thing that I could not get done without Offence, ſince they had found Employment for me, and thereby anſwered my great Objection, and my own Heart not parting cheerfully with them, the Lord condeſcen-

ſcended to continue my ſtaying for a Time, and made my Lot more deſirable both for ſpiritual and temporal Mercies than ever it had been formerly, and appeared glorioufly to my Soul, carrying on his Work in me.

About that ſame Time *Twelvemonth*, my former Thoughts about going away revived; and the Lord, who knew me better than I did myſelf, ſaw it meet that I ſhould find ſharper Work than formerly I had met with, for looſing me throughly from that Place, *viz.* no leſs than a long and ſore Sickneſs, threatning to cut me off from being of any more Uſe for him, his People, or my own Family; as alſo the Deprival of the Mercies I had been in Expectation of, and the Triumphing of my Enemies over me.

The Author here leaves a Blank, wherein it ſeems ſhe intended to ſet down her coming from the North *to* Faukland *in* Fife, *but did it not; and ſo begins her Remarks from that Place in the* South *as followeth.*

The Lord was pleaſed to take ſeveral Pieces of Work off my Hand in that Place, which I forbear to mention, and ſo confirmed me of my coming there; but one ſpecial Thing to me was, the Lord's Tenderneſs in weaning me from the *North* by Degrees, by bringing me out of it for a little Seaſon, then taking me back again, and there cut me ſhort as to my Expectation in ſome Things; and meeting with the Death of ſome of my choiceſt Acquaintances. Mr. *Thomas Roſs* was driven out of the Country by Perſecution, as alſo Mr. *Thomas Hog* was ſent Priſoner to the *South*, and then I was driven away myſelf two

Years

Years after I had returned from *Fife*. I could no more hesitate about my Call to the *South*, these Things putting it beyond Doubt: For, when I came *South* formerly, tho' I met with contradicting Providences, yet I durst not question my Call; but I could not see it to be in Mercy, I being for a Season so sore tried in that Place with so many Wants, but especially the Gospel, and my dearest Society, which I was not able to dispense with. And, after I came *South* the second Time, I met with very sore Tossings before I could get any Settling, which put me to fear that I had not been thankful for that Way of living that formerly he had provided for me in *Fife*, and my Unmortifiedness to my Acquaintances in the *North*; for, when I would have been glad of it, I could not have it, tho' it was by the Persecutors I was opposed, which made it the more easy to be born with; for, whatever was my Guilt, yet it was for Truth's Sake that I suffered: Yet I durst not think I had sinned in going *North*, since, 1. I found my going *South* a Punishment of my Iniquity, being drawn from such sweet Company. 2. I got no settling in that Place, till I engaged to go *North* if the Lord called me. 3. My going from that Place was promised to me as a Deliverance, from *Psal.* 18. *He brought me to a large Place; he delivered me, because he delighted in me.* And, when I came *North*, I got a hearty Welcome from the Lord's People, but especially from himself. 4. He countenanced my coming there, with the Conversion of severals who were brought under the Means that was much blessed of God at that Time, *viz.* Mr. *Hog*'s Ministry, by being brought to my Family

mily to learn. 5. I judged that I was brought back to ſuffer for Religion in that Place where I had profeſſed it. 6. It brought Mr. *Welwood North*, who confirmed by his preaching what our Miniſters had been holding forth, I mean the controverted Truths; and himſelf profeſſed that he was much edified by converſing with ſome in the *North*, and many Times ſpoke of them in the *South* to Profeſſors, for Imitation. And beſides, that faithful Servant of the Lord Mr. *Thomas Hog* being to come *South*, he behoved from his Acquaintance of, and commending him to the People, make him acceptable before he came; he having Occaſion to converſe with the moſt part of Profeſſors thro' the Nation, and to confirm what others had witneſſed before of that Man's Faithfulneſs, being to come here in an unſtable Time: And this will either prove a Bleſſing or a Curſe to the *South* of *Scotland*, as the Lord helps Folk to improve, or leaves them to Flight. All theſe Things followed upon my going *North*, and ſeveral others of Weight, which I forbear to mention. But this made all Matters eaſy to me, God's Gentleneſs in weaning me by Degrees, and at ſo great Leiſure, and by ſuch and ſuch Means, from theſe I was ſo united to; and then brought me from them by Perſecution upon his Account, for whoſe Sake I loved them. And, to confirm me further, that the Lord was calling me to look a little higher than the Creatures for Comfort, *Firſt*, He took me from ſome clearly. *Secondly*, Other ſpiritual Comforts of all Sorts, except what were abſolutely neceſſary; and all this for that only End, To bring my Soul to a bleſſed Neceſſity of taking Conſolation in God

only, without any Reſerve; which I long ſtuck at, but now have got over it, having experienced an Alſufficiency in him to make the Soul live comfortably without theſe: And now the Lord hath clearly ſhown me, that his Ways in removing all theſe Props are Mercy and Truth, whatever Repreſentation they may ſeem to have to the contrary; for theſe Props are not ſufficient to bear the Weight of my Burdens: I had leaned upon them, and they and I had fallen together, if the Lord in Wiſdom and Mercy had not done as he hath done. So now I ſee what that meant which I met with long ago, which I could not then underſtand; When the Lord was about to comfort me againſt a ſore Trouble I was to meet with, he promiſed me many deſirable Things, and concluded with that, *I will be thy God*; which I wondred much at, I not queſtioning it; but the Lord foreſaw that I was to meet with Troubles, under which only this could bear me up: And now theſe many Years he hath been training me to improve this Privilege; and tho' I have been one of the unteachableſt that ever he taught, yet the little I have learned of this hath been of great Uſe to me: For, meeting with Untenderneſs from ſome of whom I expected other Things, together with ſome other ſad Ingredients, I was like to be overwhelmed; but was helped to flee to the Mercy of God. The great Matter that troubled me was, ſome Innovations we were like to be intangled with by the Enemies of the Lord's Work in the Land. I had been for a long Time deſiring, that, if I were called to Suffering, the Grounds of it might be clear. The Lord had cleared to me formerly my Duty in what I ſuffered for, but now I thought our Waters were

jumbled by the Untenderneſs of ſome (who owned the Way of the Lord) in publiſhing that which by the Enemy might after be made a Jeſt, even when ſome whom themſelves judged tender had evidenced their Diſlike of it. I preſently concluded, that an unchangeable God would do as formerly, and a merciful God would deal graciouſly, and ſo much the more that we were deſtitute: This raiſed me up and healed me; Now I have truſted in his Mercy, and my Heart ſhall rejoice in his Salvation; He will either preſerve me from Suffering, or clear my Call to ſuffer, and ſtrengthen me in it: And I am further confirmed in the Duty of *ceaſing from Man, whoſe Breath is in his Noſtrils.*

The Lord was at great Pains to convince me of my Call to ſtay at *Edinburgh*, which I was averſe from: And, after eſſaying all Means to ſettle elſewhere, they proved unſucceſful; for I could not get a Houſe in the Country but from one who had taken the *Declaration*, which I durſt not do, becauſe there was a Curſe on all that they had. The Grounds of my Averſion to live at *Edinburgh* were theſe; 1. The Blood of the Saints that was continually ſhed in it, whereby it was liable to Judgments. It was alſo hard to be a Spectator to theſe ſad Sights, and to hear of them in all their Circumſtances. 2. The abounding of Sins of all Sorts. 3. Confluences of all Sorts reſorting thither did occaſion Debates and Conteſts. 4. Little Acceſs for doing Good to Young or Old. Notwithſtanding of all theſe, confined I muſt be to that Place; and, when at any Time I got Leave to retire alone, it proved a Confirmation that I muſt ſtay ſtill in *Edinburgh*, till he take me out of it:

it: But all Providences confirm, that it is only for Trial I am brought here, and that, by seeing all the Evils that were amongst his People, I might the more easily submit, not only to the deferring of Deliverance in which I had great Difficulty, but also in acquiescing to his Judgments in bringing on all the Evils that he hath threatned. The Troubles I met with here were, *1st*, Continual Difficulties to live. *2dly*, Little Health. *3dly*, Constant Contentions; *First*, From these that had made Defection, and complied with the Enemy; and, *Secondly*, From the Company I joined with, because I could not run to their Extremes of Separation, and despising of them whom I knew the Lord had sent; which I could not do, lest, by despising of them, I should be reckoned amongst these who despise Father, Son, and Holy Ghost; *For he that despiseth you*, saith Christ, *despiseth me*, &c. tho' I desired to countenance none who had complied in the least. I remark this, as an Evidence of the Lord's Care of me, that I was not shaken in the least with their big Pretensions, the Lord giving some Confirmation against their Way, when there appeared any Thing in them more than ordinary to be a Temptation.

I find the Lord's Way with me now is an emptying me of all Comfort, either from my Diligence in his Service (for I am kept from that, either by Sickness, or the Distractions of the Place) or from Manifestations and Communications of his Love as formerly, or from clear Teaching me either in Duties, or his Mind in Providences as usual; all which hath a Tendency to humble the Heart, to keep Faith in Exercise upon the Unchangeableness of God, and to take Con-

ſolation from having an Intereſt in him, and from the Hopes of the eternal Enjoyment of God, and in him of all Things. And thus the Lord weaned me from external Comforts, whether ſpiritual, as publick Ordinances, private Fellowſhip, Lovers and Friends being put far away, and not only ſo, but theſe proving Tormenters; or temporal, by Diſappointments and Griefs from all Airths almoſt; my only Child being removed when moſt hopeful both in Naturals and Spirituals, which left a conſtant Wound in my Heart, yet nevertheleſs I live; and, *Firſt*, By the Power of Almighty God, making it manifeſt that nothing is too hard for him. *Secondly*, By giving daily Strength and Supply in Prayer. *Thirdly*, By diſcovering ſometimes his Care of me, in guiding me immediately by (or to eſcape) Snares which I was not able to diſcern till afterwards. *Fourthly*, By diſcovering to me ſometimes, that the Anchor is ſure, fixed, and cannot move. *Fifthly*, By manifeſting his Care of me, in ſupplying me in Externals, my *heavenly Father knowing what I need before I ask*; and, when I ask, he performs his gracious Word, and gives, eſpecially when I am leaſt anxious, and truſt moſt to him. *Sixthly*, By comforting me againſt Trouble before it come, and that continually, be the Trouble what it will: He meaſures out leſs or more Comfort, as Preparation for leſſer or greater Afflictions. *Seventhly*, By diſcovering to me his Love in all Providences, even in theſe that appear to be moſt ſharp; as for Inſtance, in great Difficulties. 1*ſt*, The Lord diſcovers what is in my Heart, and this humbles me. 2*dly*, He

makes

makes me believe an Outgate, if it be best for me: and so keeps Faith in Exercise by frequent Difficulties. And what Need there is of Faith in Exercise at this Day, may easily appear. *3dly*, I find his effectual Power changing the Frame of my Heart; so it makes me dispense with Things most freely that my Heart is most taken up with, and are the greatest Ground of my Trouble; and so delivers me before I be delivered, and then real Deliverance follows; and that confirms me that my spiritual Good is intended by Afflictions, and that it is an Evidence of his tenderest Love and Care of his own Work in my Soul: *What is Man, that thou shouldst visit him, and try him every Moment?* *Eighthly*, By confirming me, and frequently answering all my Objections to the contrary, raised from Improbabilities of his Appearing again in this Land, by clearing up his Holy Word to me, perswading my Heart that what I formerly was made to hope concerning that, should certainly come to pass.

I am still more and more confirmed that in me dwells no Good, and that my Sufficiency is in him; nay, in me dwells much Evil, and that he, out of the Riches of his free Grace in Christ Jesus, overcomes my Evil with his Good. The Work I find the Lord is putting in my Hand, both by Word and Providence, is to prepare for his Coming; and I find the Improvement of Talents a great Ground of Preparation, which I could never win to in this Place, however desirous I have been; which often puts me to admire why I am continued in it: Only one Thing I did see, that, before I came to this Place, I was restless in crying for Deliverance to the Land, and what I have

seen

ſeen here hath made me ſober as to that, we being ſo unmeet for it, being ſo defiled with, and inſnared into the palpable Snares of the Time, whereby we are expoſed to greater Wrath, even his further going away from his Sanctuary, and we partaking of the ſad Wo of his Departing, both by temporal and ſpiritual Plagues. If we had faithfully reſiſted Temptations, and had not yielded to to ſhun Sufferings, we would have been both otherwiſe ſupported under our Sufferings, and might have prevented the Length that they are come unto; but the Lord has found out the Hypocriſy of this Land: We having proceeded from Evil to Worſe, the Holineſs of God, *who is of purer Eyes than that he can behold Iniquity*, and *who will by no Means clear the Guilty*, is concerned to make us know that he is ſuch an One as his Word reveals him to be, by his Severity on thoſe who have abuſed his Gentleneſs: And now he may to ſay to all of us, *Judge betweeen me and my Vineyard*; but eſpecially to ſome, whoſe Eyes he hath opened to ſee the Evils of the publick Guilt this Land lies under. And the Reaſon, I conceive, why the Lord hath diſcovered to ſome the Hainouſneſs of ſome Sins that they never had the Temptation to commit themſelves, hath been only to juſtify the Lord in his Contending with this Land, and to quiet them under his Delaying to anſwer his Peoples Prayers for his Appearing in the Behalf of this afflicted Land.

Some

Some general Remarks left under the ſaid Mrs. Roſs's *own Hand.*

IN every Thing that we are in doubt of, whether of greater or ſmaller Conſequence, whether temporal or ſpiritual, we are to be determined of the Lord, by enquiring of him, and living in Duties uncontroverted in themſelves. We ought to enquire about the Seaſon, ſeeing affirmative Precepts do not bind at all Times; *In all your Ways acknowledge him, and he ſhall direct your Paths.* This is a Duty, both acceptable to God, and of unſpeakable Advantage to ourſelves, and likewiſe indiſpenſibly neceſſary to the tender Walk of a Chriſtian. 1*ſt*, That it is acceptable to God, appears from his Command, *In all our Ways acknowledge him.* 2*dly*, That it is profitable for us, conſider, 1. It keeps us in the Exerciſe of Self-denial. 2. It keeps the Will in Subjection to the Will of God. 3. It gives us many Errands to God, it keeps the Heart watchful and tender. 4. It affords us Peace when we meet with Difficulties, to know that we are in God's Way. 5. It affords us Confidence to look to him for Through-bearing, when we have not followed our own Way, but his. 6. Theſe who obſerve this Duty with any Meaſure of Exactneſs, ſeldom want Light; they have a Promiſe for it, *He ſhall direct their Paths.* 7. It is an excellent Help againſt Backſliding. That it is indiſpenſible to the tender Walk of a Chriſtian, appears: For, *Firſt*, Such a Duty, ſincerely gone about, is accom-

companied with the Awe and Authority of God upon the Spirit, which they dare not meddle with, fearing to offend him. *Secondly*, Theſe whom the Lord intends to keep tender, win not away either with the Omiſſion of enquiring of the Lord, or not peremptorily obſerving what Direction is given when Enquiry is made. *Thirdly*, The Lord is not wanting in encouraging the conſcientious obſerving of this Command. *Objection.* But what ſhall be done in caſe of great Difficulty in following the Caſe foreſaid? *Anſwer* 1. Sometimes, in very difficult Duties, the Lord, to diſcover their Sincerity to themſelves for their Comfort, inclines and makes them willing to that which he will never put them to the Performance of; as in *Abraham*'s Caſe, and even in other inferior Caſes. 2. The Lord may put out ſome to a Duty that is not preſently to be performed, to prepare and warn for it; and ſo that Queſtion ought to be enquired into, Is this the Seaſon for ſuch and ſuch a Duty? 3. There be Difficulties met with, both in that which he would have not done, and in that which he would have done preſently: And in that Caſe 'tis uſual for thoſe whom the Lord thus frames to enquire again; and either the Difficulty evaniſheth, or the Heart is ſtrengthned to go through. The Lord, out of his tender Compaſſion to me, and to keep my Soul in Life, hath frequently and ſharply chaſtiſed me when this was omitted, and continues ſtill ſo to do; by which I obſerve, that in this Day, when the Workers of Iniquity are proceeding from Evil to Worſe, and yet proſper, that the Lord diſcovers to his People that Sin is

as

as hateful to him as ever; and in his due Time he will make it known to this Atheiſtical Generation *by the Judgment he executes*, who will not now know, neither will they underſtand. I find there are ſome that win not away with their Faults; and the more ſtraight and tender any be, the leſs eſcaping, becauſe 'tis for the Want of Purity in Principle and Practice that the Lord is pleading with his People at this Day; for he will either have a People to his Mind, or none at all. Sin is as hateful to the Lord now as ever, tho' he ſuffer his Enemies to go away unpuniſhed.

There was a Time when the Lord ſet his People to Work, by giving them many Encouragements; but now he is training them to go about Duty from another Principle than either Succeſs or Aſſiſtance, and that is, becauſe he hath commanded them ſo to do, and Obedience pleaſeth him: Now, to be acted from ſuch a Principle, evidenceth a greater Meaſure of Grace than the former; this is a Walking by Faith, and not by Senſe.

Again, I obſerve, that there is this Day (*Auguſt* 1679) no viſible Appearance of God in this Land, ſaving his countenancing his dying Witneſſes, and ſupporting of his concerned People, very few as they are: This is *the Buſh burning, and not conſumed*, the Lord being in it; and this Support is attained by being much in ſecret, the Lord taking his People off from all other Helps but himſelf, by making them *ſee an End of all Perfection*. We have gone a-whoring from him after other Things, therefore our Ways muſt be hedged in: And theſe that

are not ſo dealt with, are in a worſe Condition; it is a ſad Plague to proſper in an evil Courſe.

Some ſad Symptoms of a ſad Deſertion and enſuing Judgments. 1. Frequent Deaths of the moſt ſerious. 2. Univerſal Formality, without Life and Power; yet little Concernedneſs for the Want of them. 3. Great Security both as to Folks ſpiritual and temporal Condition, tho' never leſs Cauſe. 4. For a conſiderable Time we have heard of no young Converts. 5. The Lord ſuffering Mire and Dirt to be caſt upon the Faces of the moſt ſerious, by allowing Miniſters to miſinterprete the reproachful Providences that the Lord hath been pleaſed to meaſure out to his People for their Sin, Trial and Humiliation, and the ſtumbling of, or hardning others. This ſpeaks great Deſertion, uſhering in great Wrath: But *Judgment ſhall return to Righteouſneſs, and all the upright in Heart ſhall follow after it. When they are for Enſigns on the Mountains, and Beacons on the Hills, then ſhall he wait to be gracious*, &c. *Yet, behold, there ſhall be left a Remnant that ſhall be brought forth, both Sons and Daughters: Behold, they ſhall come forth unto you, and ye ſhall ſee their Ways and their Doings, and ye ſhall be comforted concerning the Evil that I have brought upon Jeruſalem, even concerning all that I have brought upon it; and they ſhall comfort you, when ye ſhall ſee their Ways and their Doings, and ye ſhall know that I have not done without Cauſe all that I have done in it, ſaith the Lord God*, Ezek. 14. 22, 23. No Good by Preaching, no Good by ſad Providences, no Good by the Teſtimony of his dying Witneſſes, preſage utter Deſolations;

ons; all Means being now ineffectual, and this not being laid to Heart, nor any being convinced of particular Guilt, but each blaming another, biting and devouring one another: There is a fearful Process laid against *Scotland*, which he that runs may read. *Be astonished, O Heavens*, &c. *Hath a Nation changed their gods, who are yet no gods? But we have changed our Glory into that which hath not profited.* O Scotland, *exalted to the Heavens* above other Nations, *how art thou thrown down!* &c. *Thy Prophets have seen a vain and a foolish Thing for thee, and Causes of Banishment. Let God arise, and let his Enemies be scattered.* Even *He who trode the Wine-press alone*, &c. who is this Day as much as ever *staining the Pride of all Glory*; *let him take unto him his great Power and reign*, since our Case is past Remedy from any Hand but his own. All our Essays for helping prove rather in Appearance marring: Enemies Attempts are all successful; this is humbling and trying to Faith.

That which is mainly to be seen of God this Day is his Long-suffering towards his Enemies, and his Power in supporting his afflicted People under the great Pressures of these Times, and some Sparks of his Holiness in his appearing against a professing People that did not walk with him, and in putting others in the Furnace, and keeping them in it, to conform them to his Image of Holiness: Yet *a Remnant shall be saved*; and sometimes we would be guessing who they will be, but now we are so bemisted by some Providence, that we must change our Marks: And in this the Goodness and Wisdom of God appear, either for

preventing or curing our Security, and in putting us to Diligence to be found in the Way of certain Safety.

All that's come upon us hath not yet humbled us, witneſs our not being delivered: For, 1*ſt*, His Word faileth not. *If my People which are called by my Name ſhall humble themſelves and pray*, &c. then *the Lord will hear from Heaven, and forgive their Sin, and heal their Land*, 2 Chron. 7. 14. 2*dly*, Witneſs our Defections; for *the Proud he knoweth afar off*, Pſal. 138. 3. 3*dly*, Our little Growth in Grace; for *he gives Grace to the Humble*, Iſa. 4. 6. 4*thly*, Our Contentions; for only *of Pride cometh Contention*. There is a contending for the Truth, which is lawful and neceſſary; but *the Wrath of Man worketh not the Righteouſneſs of God*. 5*thly*, Our Darkneſs; for *the Meek will he teach his Way*, Pſal. 25. 9. 6*thly*, Our reproachful Providences; for *he will exalt the Humble*. 7*thly*, Our Want of Reformation is a Cauſe for which the Lord contends with us: True Humiliation is ever accompanied with Heart-Reformation, *Prov.* 28. 13. 8*thly*, A Wearying of the Yoke of Chriſt, and ſo caſting it off, calling him a hard Maſter: Whereas thoſe that are truly humble, think any Thing, on this Side of Hell, pure Mercy, *Lam.* 3. 22. 9*thly*, Witneſs the Deſire of Eſteem, and to be greateſt; an Evil, if not repented of, would have debarred the Diſciples from Heaven, *Matt.* 18. 3. 10*thly*, Reſenting of Injuries. Singularity proves a Tentation to Pride; which, if not adverted to, doth provoke God to leave ſuch to ſingular Grounds of Humiliation, and that without Reſpect of Perſons;

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it being not only horrid Ingratitude, but a Robbing of God of that which he will not dispense with to any Creature, *Isa.* 48. 11. This Sin of Pride is seldom cured, but by being left either to some grievous Sin, or some terrible Affliction, or both, *Isa.* 39. 2. compared with *v.* 6, 7. These Things I remark from some Things that fell out in *June* 1680.

The *next* Month I had Occasion to observe these Things; 1*st*, The Holiness of God is engaged to witness against Sin impartially, *Rom.* 2. 9. *Tribulation and Anguish* must be *against them that do Evil*, especially against them that profess him, *Amos* 3. 2. *You have I known*, &c. And the nearer him, the more jealous is he in his Appearance against them, when their publick Actings tend to his Dishonour, *Lev.* 10. 12. 2*dly*, How terrible is the Lord making the Sin of Pride to appear this Day, if we will not wilfully shut our Eyes! It being a Walking contrary to him, he is engaged by his Threatning to walk contrary to such, *Lev.* 26. 27, 28. 3*dly*, Untenderness of the Offence of any, whom we judge on good Grounds to be the Lord's, is a Sin that the Lord will not suffer to go unpunished; it being contrary to so express a Command, *See that you offend not one of these little Ones*, Matt. 18. 6. with a Threatning of terrible Hazard. 4*thly*, The Warnings of these, that have been known to have the Mind of the Lord, should not be slighted; for this may prove a *Rejecting of the Counsel of the Lord against ourselves*, Luke 7. 30. 5*thly*, 'Tis a most dangerous Evil, in the justifying of ourselves, to take away the Righteousness of another from him,

him, becauſe he is not of our Perſwaſion, that they may have the more Influence; tho' ſuch dare not meddle with them, for Fear of offending God. 6*thly*, It is a great Indignity done to the Spirit of God, when there is not an univerſal Reſpect to the Commands of God, but that which we think is for our Ends is obſerved, and others are ſlighted, to the grieving of the Spirit (whereas the Lord has given us ſome Precepts for the regulating us in our Obedience to other Precepts.) And in this his Wiſdom, Goodneſs and Authority is deſpiſed, there being one Law-giver. 7*thly*, I find *Satan* hath great Advantage by ſome Folks abuſing of Truths, to cauſe others ſlight them. 8*thly*, I obſerve, that Temptations and Stumblings from others will be no Excuſe for our falling, ſince we have ſo clear Light and Warning againſt being offended. 9*thly*, I ſee a Snare in countenancing of others in that which we durſt not practiſe ourſelves; faithful Warning when one hath Light (tho' it be not taken off our Hands) gives much, when Matters fall out as they expected. 10*thly*, The great Trouble of any Affliction is the having a ſinful Hand in bringing it on. 11*thly*, It is hard to go on in a Matter of Conſequence without being fully determined in our own Minds, tho' others were never ſo clear in it. 12*thly*, The Lord even in Mercy, as a wiſe Phyſician, cuts off a profitable Member, to prevent a Gangrene's deſtroying the whole Body, tho' it ſhould be ſmarting to the whole Body. 'Tis preſuppoſed that the Member cut off is infected; and, *that the Lord may be juſt when he judges, and pure when he ſpeaks*, this could not be wanted; for there was no reſtraining

ſtraining of ſome Courſes quite contrary to the Word of God. 13*thly*, I obſerve, that the Sufferings of the Lord's People in this Day are rather for Puniſhment of Sin, than Trial. 14*thly*, The Lord, in his admirable Condeſcendency to me, when he was about to bring Evil either on the Land, a Place, or a Perſon that I was concerned in, he firſt diſcovered to me ſuch Evils in theſe, that nothing could cure but the very Way he took; tho', in warning, he ſuffered me to try my Hand to the utmoſt for the preventing it, that therein I might have Peace: Many Inſtances of this Nature I might give. And now the Concluſion is, That ruined this Generation muſt be, for there is no recovering of them without the pouring out of his Spirit; yet it is ever meet, in the moſt deſperate Caſe, to leave a Latitude to Sovereignty, but otherwiſe there is no Hope.

Notes in Auguſt 1680.

I Am now throughly convinced (tho never before) that we muſt not reſiſt this Enemy by Force, and that it is not them we have to do with, but God; and therefore 'tis with him we ought firſt to make our Peace: I was ever of this Mind, but the Lord hath now more fully convinced me than formerly, from that Place, 2 *Kings* 24. 20. *Through the Anger of the Lord it came to paſs in* Jeruſalem *and* Judah, *until he had caſt them out from his Preſence, that* Zedekiah *rebelled againſt the King of* Babylon. Now, let this People's Caſe and ours be compared, and we will find them agree in ſeveral Reſpects; for the Lord had determined and warned them, that, becauſe of their Iniquity,

quity, they ſhould go into Captivity; which they believed not, and would receive no Advice from *Jeremiah* at the Mouth of the Lord: And, for mitigating their Trouble, they called him a Complier, and ſaid, *he had fallen to the* Chaldeans, and ſo came of it; they that took Warning fared beſt. Now, as to us, 1. I have obſerved all along, when the Enemy's Hand had been moſt againſt us, the Lord's own Hand in ſome one Particular or other hath alſo appeared againſt us; importing our Aptneſs to eye Inſtruments more than himſelf, and that he would have us know that it is with him we have to do, and that he is walking contrary to us, as we have walked contrary to him. 2. I have ever ſeen remarkable Evidences of the Lord's Diſpleaſure againſt any Attempt of that Kind we have eſſayed: And why? Becauſe the determined Time of our Deliverance is not yet come; for we have not humbled ourſelves for our Iniquity againſt a Holy God, whom we had avouched to be our God, but walked not in his Ways. Indeed there muſt be other Kind of Work about this great Buſineſs, ere we can expect that any Means we can uſe for our Deliverance can be bleſſed of God.

Some Devices of Satan, *whereby he hath got great Advantage.*

1. PLaces of Scripture, which he tempted ſome to abuſe for the covering of their ſinful Practices, others he tempted to caſt at, as if they were of no Uſe. 2. For Failings in Perſons, whether ſeeming or real, all their Good is rendred uſeleſs by the Reproaches of the greateſt Pretenders to Straightneſs. 3. *Satan* makes Uſe of

of those who seem to be most zealous for the external Privileges of Christ's Kingdom, to destroy his internal Kingdom in the Church, by suffering themselves to be divided one from another, and so put out of Capacity of *building up* one another *in their most holy Faith*, or to the *edifying of the Body in Love*; contrary to the old and new Command, and to Christ's Prayer, that *they may be perfected in one*: And so rendring useless the only Mean left us for Help, *viz.* Prayer. *If thou bring thy Gift to the Altar, and remembers*, &c. *leave thy Gift before the Altar, and first be reconciled to thy Brother, and then offer thy Gift*; importing clearly, that there is no Acceptance of Prayer till Reconciliation be made with our Brother. A 4th Device. Whereas in a Time like this (wherein *Satan* is getting such Advantage) we ought to be spending our Time in finding out his Devices; we on the contrary give him more and more Advantage, and that many Ways. Those who make not Conscience of finding out, and counteracting the Devices of *Satan*, will be reckoned Co-workers with him for the overturning the Kingdom of Christ, tho' in most secret Ways: And if we be secret Underminers of Christ's Kingdom, tho' we be not publick Opposers, we are Enemies to him. *Satan* hath hitherto appeared in his own Colours, so for the most Part there hath been no great Difficulty to discover him: It is like he may come out in other Colours, if he be not come already; and then it will be more difficult to discern him: But they that seek the Lord understand all Things. I must set down the Words of one of extraordinary Skill in the Sleights of *Satan*: Saith he,

" The higheſt Meaſures of Holineſs, for the " moſt glorious Ends, if not warranted from " the Word, is the moſt ſordid Superſtition."

One of the greateſt Devices of *Satan* at this Day is the irritating of the Mind, having many Advantages this Way, by the manifold Troubles of this Time; and ſo he keeps the Heart unhumbled, and in this oppoſes the Lord, who by all his Providences ſeeks our Humiliation: And, as the humble and quiet accepting the Puniſhment of our Iniquity would tend to his Glory, ſo to our Good and Profit; many Advantages accompany ſuch a Frame. *Queſtion*, What are theſe Advantages? *Anſwer* 1. A quiet and humble Heart is in Caſe to liſten to what the Lord is ſpeaking in his Providences; and therefore, *Pſal.* 25. 9. *The Meek will he guide in Judgment, and the Meek he will teach his Way.* 2. They are under many precious Promiſes; as, *Firſt*, Guiding them; *Secondly*, Teaching them; *Thirdly*, Increaſe of Grace, *James* 4. 6. *He gives Grace to the Humble. Fourthly*, The Lord's Preſence for their Reviving, *Iſa.* 57. 15. 3. A humble Soul is in Caſe to bear any Affliction, *Lam.* 3. 19. *Wherefore doth a living Man complain?* &c. And one ſaith " Hell is not Hell to " a truly humbled Heart." Be but humble, and all your uncertain Fits of Trouble and Sorrow are now ended, and all your ſad Days are ended; and there is nothing Man's Croſs but his Will, which contradicts the Will of God: But, when the Heart is truly ſubjected to the Will of God, it cannot be troubled, whatever may befal the Perſon; becauſe nothing can come to paſs but by the Will and Determination of God. 4. A humble Perſon hath the Promiſe of Exaltation,

Lifting

Lifting up, and Safety; and, if any be hid in an evil Day, it will be ſuch an one. *Again*, A humble Perſon is of moſt Uſe to others, they judging themſelves Debtors to all, having received ſo freely; as the *Apoſtle* ſaith, *I am a Debtor*, &c. *Again*, One that is humble leaves a continual Conviction on others who are not ſo, if there be any diſcerning. *Again*, 'Tis lovely and attractive to a gracious Heart, it being the Image of Chriſt; *I am meek and lowly* (ſaith he.) *Again*, They are in the greateſt Security againſt falling either in Principle or Practice, they having ſo little Confidence in themſelves.

We are in an evil Time bidden *ſeek Meekneſs, Righteouſneſs, and the Lord*, &c. Now, Pride mars us in all theſe; and the Lord requiring it both for our ſpiritual and temporal Good, *Satan* and Corruption mainly oppoſe it, where Self-denial is not in Exerciſe, by making us to notice ſlight and conceived Injuries, keeping the Heart in Irritation, and ſo in Contention; and then follow *the Works of the Fleſh, Anger, Wrath*, &c. then the Lord is openly diſhonoured. 'Tis an Undervaluing of the Glory that is to be revealed at the Coming of Chriſt, to be much moved at any Calamity that can befal us in this World.

A SPEECH of the foreſaid Perſon, being under a pardoned Condition.

COME, my Friends, *I'll tell you what the Lord hath done for me*; He hath blotted out my Iniquities, he hath loved me freely.

O he is altogether lovely, he is infinite Love, and in him is a Fountain of Love. O fy, fy upon you, ye worldly-minded Creatures, whoſe Minds are upon the Earth, that think Chriſt a hard-handed Maſter: Believe it not, for the Lord's Sake believe it not, for it is not ſo; but this I will intreat you to do, my dear Friends, try before ye truſt; come and taſte of him, before ye harbour evil Thoughts of him; and when you have taſted, then come and tell me your Thoughts of him. This I will ſeal with my Blood; If he beguile you, believe me, ye are the firſt that ever he beguiled. I may ſay by Experience, He has not beguiled me. I will tell you what he did to me; When I ſought after my Lovers, he blaſted them all to me; I ſaw they were all empty: And, when I had gone to Thouſands of Idols, he blaſted them all to me, and ſhewed me Fulneſs only in himſelf. O bleſſed and adored be he, that was content to take me when I was the Offscouring and Refuſe of all my Idols! He ſaid to me, When thou haſt tried all the Things a diſcontented Heart can ſhew thee, thou ſhalt find them but Emptineſs without me; for, ſaid he, *It pleaſed the Father that in me ſhould all Fulneſs dwell*: I will give you all that your Heart can deſire. Your Lovers and your Idols may ſeem to give you Contentment in one Thing, but not in all: But, if you take me, and quit them, it ſhall not, it cannot *enter into the Heart of Man to conceive what I have laid up for you*. O loſt Daughter of *Adam*, what can thy Heart deſire, thy Ear hear, or thy Eye ſee, but I can give you it? And all this Time, when he was crying a Treaty of Peace, I was hearing him. Well (ſaid I) if he be ſuch an One as he is

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reported to be, I will go and try. So I went, and desired (because he blasted all earthly Things) that he would let me see what was in himself. Then said my kind Lord, It is not best that I should see his Fulness at the first. Then, when I saw that he was unkind, and that he was not like to keep his Promise, I said, I will away after my Idols again; for (said my wicked and discontented Heart) there is not such a Fulness in him as I apprehended: And with all this he was but trying me, to see what I would do. Then, when he saw me going away, he *hedged my Way with Thorns*, and my *Paths*, so that I could not win out. Then he said, 'Tis best that my Child be cast into the fiery Furnace. And when I was like to faint, being unacquainted with his wiser Dealings, he took a Cordial and put it in my Mouth: And when he saw that that would not do my Turn, then he said, I will let her a-bee now. So he took me out, and said, What think ye of the Furnace now? Then said I, Lord, I do not like it well. He said, My Child, thou shalt find much Sweetness in it. So I may say, He keeped his Promise to me; for I have found many a precious Day in the Furnace; I tell you, it is sweet. My Friends, for the Lord's Sake, weary not of the sweet Yoke of Christ. I'll tell you, my Friends, I have had Experience of a Sinning Life; but, if I were to set down a Life to myself, I would choose the Cross, yea, I would take the sweet Cross of Christ before any Life. But ye will not think it sweet and easy till ye carry it a while, and then (believe me) ye will say with me, Blessed be the Rod, and Ten thousand Times blessed be he that sent it. I'll tell you what it hath done to me; This Day I

have

have not an Idol, no, not one, nor the leaſt Thought going after one; the Sweetneſs of Chriſt hath done that. O think not his Croſs wearisom to bear. O for a large Heart, to get much Love contained in it to him! Alas, alas for a narrow Heart, that hath not deep Thoughts of his infinite Love! O that I had a Heart that would hold as much Love as there are Drops of Water in the Sea! O it would be over little! O that all the Hearts of the World were mine! I would give them all to hold Love to Chriſt: Yea, tho' I had them all, they would not hold one Drop of his Love; for he is infinite Love, *altogether lovely*. I'll tell you from Experience, for I have felt his Love. Think not ill Thoughts of him, for the Lord's Sake; for he is Alſufficient: The World is upholden by him, and all that is therein. If ye have any other Thoughts of alſufficient Jeſus, put them away ſoon; for, believe me, you will deceive yourſelves. Turn in Time, turn in Time, O my Friends; let your Thoughts run in another Chanel: Think him infinitely Alſufficient, think him infinite Love. Will ye believe Experience? I know he is more than I think upon, but I know that he is this, and that I would ſeal with my Blood; and for his Sake I am bound to lay down my Life, and I have good Reaſon ſo to do, for he hath changed my Heart from Idols, and he hath made me to ſay from Experience, *What have I to do with Idols any more?* And now, I bleſs the Lord, I have not an Idol in my Heart, but only an alſufficient Treaſure in lovely Chriſt; and good Reaſon: Why ſhould it not be ſo? why will not every Creature do the like? for he is well worth the having the Preheminence in all Things both in Heaven and Earth; for it hath

hath pleaſed the Father that in him ſhould all Fulneſs dwell. I love all other Things in their own Room, but I love Chriſt above them all. Believe me, it is Truth, *I count all Things but Loſs and Dung* for his Favour; he hath all my Heart. Wherefore ſhould I *ware my Money upon that which is not Bread?* No, no, it ſhall not be ſo; he ſhall have my Heart. All ye that love Idols, caſt them away; take the rich Jewel of the Goſpel, and let them all go: I have done ſo, I have taken up the Croſs, and will carry it ſo long as I live. I know, when Chriſt gets me to Heaven, he may ſay, I have a little-worth Pennyworth, and very dear bought; for he gave his Life for me, and he hath taken much Pains on me; and yet I am little worth, for I have not a large Heart to love him. Tho' it be ſaid in the Word, *To whom much is given, love much,* and he hath forgiven me much; yet I cannot get him loved enough: But yet I may ſay, Tho' I cannot get him loved as I deſire, yet I love him with all the little Heart I have; I love him, and it is my Exerciſe to love him. Well, my Friends, will ye open your Mouths, and help me to cry up free Love, and the Aſſurance of free Grace? To the infinite Riches of free Love be it ſpoken, I know not what it is to have an Idol; and to his Praiſe I deſire to ſpeak it: But I know what it is to have had them, and I had many a ſad Day in caſting them out. Now, will ye not grant that I have Reaſon to praiſe him? And, my Friends, will ye not praiſe him with me? Well, if ye will not, I'll tell you wherein all my Joy is, namely, That *I ſhall yet praiſe him* without Interruption, and I ſhall never weary; for there is a rich Room and *glorious Crown laid up for me, and not for me only,*

only, but for all them that love our Lord Jesus. Now, will ye wait for the Crown; for he hath promised it, *and in him are all the Promises of God fulfilled.*

SHE died *July* 10th 1697, about Twelve in the Forenoon, in the full Assurance of Faith, and Joy in the Holy Ghost, taking her Leave of all pleasantly, saying, She was going to *the Lamb upon* Mount Zion, *and to the glorious Company there*; desiring us to rejoice with her, for the Day of *her Redemption drew near.*

She was a School-mistress, and teached Sewing. A great many Schollars were converted at her School. She was tried with many Afflictions; particulary, she had twelve Children, who all for her Trial (she being very fond of them) were removed, she getting the Promise for them, *That God should be her God, and the God of her Seed.*

She living in the Time of Persecution, made much Use of a Passage out of *Calderwood*'s History, *viz.* the Encouragement given by Mr. *Forbes* and Mr. *Welsch* to the Ministers at Court, to bear Witness to Christ's glorious and free Monarchy.——— "Which, as it is the End of the other two, so it is the most glorious of his Offices. The Testimony is more glorious to God, more honourable to his Son, and shall be more comfortable to them, than the Testimony either for his Prophetick or Priestly; because his Kingly is especially impunged at this Time."

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